Sachchā Dīn

(The True Way of Life)

Part-IV

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CONTENTS

	A few words on the revised Edition	6
	PREFACE	7
1.	**FUNDAMENTAL BELIEFS** (Belief in Allāh, Belief in Angels, Belief in Sacred Books, Belief in Prophet-hood, Belief in the life Hereafter)	9
2.	**PRAYERS** (Friday Prayers, 'Ids Prayers, Funeral Prayer)	41
3.	**ZAKĀH** (Meaning, conditions for Zakāt, Niṣāb, 'Ushr, Expedite of Zakāt)	64
4.	**ḤAJJ** (Excellence of Ḥajj, Terminologies of Ḥajj, Kinds of Ḥajj, Procedure of Ḥajj)	73
5.	**GLORIOUS QUR'ĀN** (Collection and compilation, Recitation)	82
6.	**CONDUCT OF THE HOLY PROPHET (S.A.W.)**	88
7.	**HOLY PROPHET AT MADĪNAH** (Migration, Fraternization, Islamic Wars, Jewish Tribes, The conquest of khaibar, The conquest of Makkah)	95
8.	**MUSLIM COMMUNITY**	106
9.	**HADĪTH SHAREEF**	110
10.	**LIVES OF PROPHETS** [H. Sulaymān (A.S.), H. Shu'ayb (A.S.), H. Yaḥyā (A.S.)]	115

11.	**FOUR GUIDED CALIPHS (KHULAFĀ-E-RĀSHIDĪN)** (H. Abu Bakr Siddique (RTA), H. 'Umar Fārūq (RTA), H. 'Uthmān Ghani (RTA), H. 'Ali Murtaḍā (RTA))	129
12.	**FOUR IMĀMS** (Imām Abu Ḥaneefah (RA), Imām Mālik (RA), Imām Shāfi'ī (RA), Imām Aḥmad-bin-Ḥambal (RA))	149
13.	**AHL-E-ḤADĪTH**	159
14.	**FAMOUS SCHOLARS OF ḤADĪTH (MUḤADDITHĪN)** [Imām Bukhāri (RA), Imām Muslim (RA), Imām Abu Dāwūd (RA), Imām Tirmidhī (RA), Imām Nasa'i (RA), Imām Ibn-e-Mājah (RA)]	161
15.	**ALLĀH'S BELOVED SERVANTS**	170
16.	**GOOD CONDUCT** (Modesty, Truth, Love and Sympathy)	175
17.	**INVOCATION**	180
18.	**ABBREVIATIONS**	180

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TRANSLITERATION

Arabic letter	*Transliteration*	*Example*	*Arabic letter*	*Transliteration*	*Example*
ء	'	Qur'ān	ط	ṭ	Lūṭ
ـا	ā	Dāwūd	ظ	ẓ	Ẓuhr
ـو	ū	Dāwūd	ع	'	'Īsā
ـي	ī	Khadījah	غ	gh	Maghrib
ب	b	Bilāl	ف	f	Fāṭimah
ت	t	Tirmidhī	ق	q	Fārūq
ث	th	'Uthmān	ل	l	Ailah
ج	J	Jannah	م	m	Mūsā
ح	ḥ	Muḥammad	ن	n	Nūḥ
خ	kh	Khalīfah	و	w	Ṣawm
د	d	Dāwūd	ه ـه	h	Ibrāhīm
ذ	dh	Tirmidhī	ة (silent)	h	Ṣalāh
ر	r	Raḥmān	ى	y	yāsin
ز	z	Zakāh	ـوْ	aw	Yawmuddīu
س	s	'Īsā	ـيْ	ay	Sulaymān
ش	sh	Shahādah	ـيّ	iyy	Zakariyyā
ص	ṣ	Ṣawm	ـوّ	aww	Awwāl
ض	ḍ	Ramadān			

A Few Words On The Revised Edition

"Sachchā Dīn" (True Way of Life) is a popular set of Islāmiyāt published by Markazi Maktaba Islami Publishers, New Delhi. It has been published in many languages. It was a long-felt need to include necessary exercises in it so that the pupils may grasp the subject matter thoroughly.

Br. Mirzā Nihāl Ḥabīb Beg and the colleagues of the department, late Maulana Abul Mujahid Zahid and Br. Muḥammad Shafīq 'Ālam Nadvi especially cooperated in the work of revision and preparation of exercises of Urdu version. The suggestions of Dr. Tābish Mehdi and Br. Muḥammad 'Ali Iṣlāḥi have also been given weightage. Mr. Shāh Ḥusain Nahri has seen the matter finally and given his useful suggestions. We are thankful to Sister Mrs. Umme Salma who has taken keen interest in translating this into English and Mr. Muḥammad Moinuddīn and Mr. Gulām Samdāni for editing this version. We are thankful to all those who have cooperated with us in achieving this goal. May Allāh bless them.

Suggestions from teachers, guardians and intellectuals on this revised edition will highly be appreciated.

05 June-2013
25 Rajab-1434 Hij.

Muḥammad Ashfāque Aḥmad
(Incharge)

PREFACE

There was a long felt need of books through which young ones could be taught Islāmic beliefs, practices, life of the Holy Prophet (S.A.W.), lives of Prophets (A.S.) and pious persons and etiquette in a precise, lucid and easy style.

Since the last decade, the national syllabi have been promoting the teachings and culture of a particular religion which contradicts the beliefs of Islam. This development has further necessitated the need of such a set of books that could erase the ill-effects of our national syllabi from the minds of young Muslims.

Features of this set of books:

1. The language is very simple and lucid, and the method of description is receptible to all.
2. Children's psychology and interest has been kept in mind.
3. An effort has been made to present the complete concept of Islam and necessary information has been provided for every aspect of religion.
4. Without missing the spirit, the information has been given in a concise and easy language.
5. The books are compiled after taking the advice of Ulemá and scholars of different 'Masaalik' (schools of thought).
6. Minor controversies have been ignored and only basic and non-controversial things have been presented, so that the minds of the students may be free from confusion. Teachers should guide the pupils according to their schools of thought.

7. Non-Islāmic beliefs and concepts have become an integral part of the atmosphere of the present-day schools. An effort has been made to present the true facts in their light so that, the minds of students may be kept safe from their harmful effects.

All suggestions to make this book more useful will be appreciated. May Allāh make our humble efforts a grand success.

Rāmpur
Ist May 1961

Muḥammad Yusuf Iṣlāḥi

Lesson 1

FUNDAMENTAL BELIEFS

Thanks to Allāh, we are Momins, i.e. true believers. It is a very precious asset to have faith (Īmān). By granting us Īmān, Allāh has conferred on us the honour of both the worlds. This is Allāh's greatest favour on us. Otherwise we would have been as misled as those who have gone astray and would have ruined our both the worlds.

How lovely is the word "Momin"? Momin means possessor of faith, or the one who has faith. Faith is true and firm trust and confidence in our beliefs. One who has faith possesses everything and one who lacks it, has nothing. Every one respects a faithful person. A person of faith commands dignity and heartfelt respect from one and all. Even Allāh likes a person of faith. A person without faith is despised both by Allāh and His subjects.

To be a Muslim, one should have firm faith in five fundamental beliefs. One just cannot be a Muslim or follow the path of Islam, unless one firmly believes in these five fundamental articles. Every Muslim should believe in them sincerely, have complete confidence in them and affirm them orally as well as in practice. One cannot be a Muslim by denying even one of them. Many thanks to Allāh that I remember each and every article very well and I believe in these facts with as much authenticity as I know that I will burn my

hand if it is put in fire. Having firm trust and confidence in these five fundamentals is knows as 'Aqīdah' or Belief.

The five implicit beliefs are as follows:

(1) **Belief in Allāh (Īmān billāh):** It means to have faith that Allāh is One and Only and there is no one else like Him.

(2) **Belief in Angels (Īmān-bil-Malāikah):** It means to have faith in Angels, who are the most obedient creation of Allāh.

(3) **Belief in Sacred Revealed Books (Īmān-bil-Kutub):** It means to have faith in Sacred books of Allāh. Allāh revealed His scriptures upon His Prophets (Rusul) (A.S.), during different ages. These Holy Scriptures contained true teachings of Allāh to be followed by mankind. These also contained Allāh's commands and true knowledge of His wishes.

(4) **Belief in Prophethood (Īmān-bir-Risālat):** It means to have faith in Allāh's Messengers and Prophets [(Ambiyā and Rusul) (A.S.)] Allāh conveyed His messages through these pious and virtuous men towards every nation during different ages. These men followed Allāh's teachings themselves and invited others to follow them.

(5) **Belief in Hereafter (Īmān-bil-Ākhirat):** It means to have faith in life hereafter or life after death. One must believe that after death, Allāh will give life again. All will be gathered before Him. Everyone has to render account for one's whole life. Allāh will be the sole Judge of that day. He will evaluate every one's good and bad deeds. He will reward paradise to pious people and evil people will be thrown into the hell-fire.

I have memorized all these five fundamental articles and have understood them very well. Now I will give some details of these articles.

EXERCISE

Write the answers of the following questions:

1. Which is the wealth that gives us dignity in this world and in the life hereafter?
2. Who is a despised person in this world and in the eyes of Allāh?
3. To be a Muslim, how many things should we have faith in?
4. Who is Allāh's favourite servant (Abd)?
5. Write the definition of Īmān.
6. What do you understand by belief in life hereafter (Īmān-bil-Ākhirat)?

Match the columns:

(A)	(B)
(I) Īmān-bil-Malāikah	(a) Belief in Hereafter
(ii) Īmān-bil-Kutub	(b) Belief in Prophethood
(iii) Īmān-bir-Risālat	(c) One who has Faith (Īmān)
(iv) Momin	(d) Belief in Allāh's Sacred Books
(v) Īmān-bil-Ākhirat	(e) Belief in Angels

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BELIEF IN ALLĀH (Īmān Billāh)

Allāh and only Allāh has created the vast universe we live in. He created this blue sky which contains millions of stars; this bright sun and this lovely moon; these lush green fields and blooming flowers and plants of unlimited varieties. He ordered every thing into existence. He is the true sovereign ruler of the whole universe. All the worldly kings and their subjects are His slaves. Rich or poor, small or big, all are dependent on Allāh for their survival. He is the master and Lord of all. He has no partner and does not require any body's assistance to run and control this infinite universe. The sun rises and sets at His command. The moon also obeys Him and functions according to His will. Forests, mountains, rivers, oceans are all His creations. Clouds blow and rain at His command only.

Allāh is one and only. There is none like Him. He is unique. Every thing depends on Him for its existence and survival, but He is not dependent on anybody. He has no parents, no son or daughter or wife. He has no family or clan. He is Incomparable, Peerless and Superior. He exists by Himself and not created by anyone else. He is eternal. He is ever living and will never cease to be. Life and death are completely under His control. He is the One Who gives life or takes it away at His will. None has the power to cause death to one whom He wills to let live and none can give life to one whom He wills to be perished. No one can escape from His hold after committing a crime, nor can anyone be saved by anyone else. Be it Jinn,

Angels (Malāikah), human beings, Prophets (Ambiyā), saints, none has the power to intercede before Him on anybody's behalf. All are His servants and slaves.

None can interfere in His absolute sovereignty. All are helpless and powerless before Him. He does what He wills and there is none to prevent or restrain Him from doing any thing. He neither drinks nor eats, neither does He sleep nor does He slumber. He never tires.

Allāh is all-knowing. He knows every thing. Nothing is hidden from Him in the limitless vastness of the universe. He is Omni-present. He knows about everything, small or big of this universe. He possesses full knowledge of every minute thing of the universe. He is the Master of everything. He bestows happiness and prosperity. Miseries and pains are also from Him. Conferring honour and respectability is under His sole discretion. Depriving one of one's dignities and making one humble is also done by Him. Bestowing of gains and inflicting losses are entirely in His power. Allāh is immaculate; He is perfect and free from all conceivable laws and weaknesses. None shares His attributes and characteristics. There is no partner in His powers and authority. He is not in need of anyone else to execute His orders. In short all virtues are possessed by Him.

By having faith in Allāh, we get rid of ourselves from all kinds of slaveries. We never bow in front of any body other than Allāh. We are thankful only to Him and worship Him alone. We invocate and pray only to Him, and to Him alone we cry out in the hour of need for His assistance. We pray to Him for warding off our miseries and pains. It is our staunch belief that there is none else but Him worthy of our worship. We are not afraid of

anyone else but Him. Allāh alone deserves to be feared. No one but Him has any power. He is the source of all virtues. If He wants to protect some one, the efforts of the whole world will not harm that person. If He desires to punish someone, the efforts of the whole world will be ineffective to save that person. Allāh alone deserves our true love and affection. We love His creations too but only under His command and pleasure. We follow His commands and avoid disobeying Him. We keep away from what is forbidden by Him and very willingly carry out His commandments. We pray only to Him for the achievement of our desires and wishes.

Ḥazrat 'Umar (R.T.A.) has said: "Who ever is afraid of Allāh; everything else fears that person".

We always speak the truth. We believe that Allāh hears every word spoken by us whether loudly or softly. Allāh knows all our thoughts, spoken or un-spoken. Nothing of darkness or light is hidden from Him. We know very well that we cannot conceal anything from Allāh. We also know that Allāh can punish us for our wrong actions and there is no body to save us from His punishment, so, how can we tell lies?

We avoid all evils because we are afraid of Allāh's wrath. We adopt virtues because we know very well that Allāh likes only virtuous people who are good and treat His people righteously and affectionately and wish for everyone's welfare. We are confident that if we do well, Allāh will be pleased with us and will reward us with heaven.

We stay away from all sorts of immodesty, vulgarity and obscenity. We know that these unholy deeds can invite Allāh's wrath. We have promised to follow His commands by virtue of having faith in Him, so we avoid all sins. We do not even think

of committing evil. A respectable man will always keep his words made with His fellow beings. Then, how can he break his promises to Allāh? We detest obscenity; we hold in high esteem the honour and dignity of others as of our own. We care and do full justice with our duties towards others. We perform our duties towards our parents, our brothers and sisters and other relatives and friends. We are at our best behaviour with every one. We do not usurp other's rights. We help other according to the best of our capacity. We care and look after orphans, widows and poor. We know that Allāh is the Just, and the Most Merciful and never unkind to anyone. We too never cause misery to anyone or harass or trouble anybody. We always do justice to all. How can we misbehave with others when we do not like to be misbehaved? If we misbehave with others, Allāh will surely punish us for this on the Day of Judgment.

EXERCISE

Write the answers of the following questions:

1. What is the meaning of the belief in Allāh ?
2. How can we be free from others slavery if we have faith in Allāh ?
3. Who said "Who ever is afraid of Allāh; everything else fears that person" ?
4. Whose rights have been discussed in this lesson ?
5. Explain the statement, "The whole world is ruled by Allāh".

6. What do you understand by "Allāh is one and only" ?
7. What changes do we find in ourselves when we have faith in Allāh ?

Fill in the blanks:

1) Moon obeys .....
2) ..... alone deserves to be feared.
3) Allāh ..... and the most merciful.
4) Life and death are .....

Activity:

In this lesson Allāh has enormously been praised; write atleast 10 characteristics of Allāh.

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BELIEF IN ANGELS
(Īmān-bil-Malāikah)

The second fundamental belief is to have faith in angels i.e. Malāikah. We have to believe in their existence and their activities. We derive our knowledge about them only through the holy books revealed by Allāh, and what is described by the Prophets (Ambiyā and Rusul). Some people have concocted all kinds of notions about angels, some call them deities and some consider them to be Allāh's children. Still some more people believe that they have the power to bring rains, blow in winds and even grant life and death. That is the reason; some people worship them and make offerings to please them. In short, people have diverted from the teachings of Prophets and have devised strange concepts about angels. This is all wrong.

Allāh is the One Who has created this universe. He is the only Ruler, no one shares His sovereignty. The whole earth and sky are under His command only. His orders are carried out unchanged and instantaneously throughout the universe. Allāh has created many angels to organize and to execute His commands impeccably in the whole universe. Angels are as much of Allāh's creation as human beings. They exist only for Allāh's devoted obediencez, and are not capable of committing any sin. They carry out Allāh's commands day and night. They are always at His service and call, and execute His orders instantly. They possess the capability and power to carry out only Allāh's orders and are helpless to act on their own. Without

Allāh's command, they cannot even lift a single speck. Allāh does not require angels' help for the execution of His orders, but it is His expedience that He controls the forces of universe through angels. We can never fathom His wisdom. He can cause rain to fall without clouds and grow plants without water. But it is His wisdom that He has created a cause for everything and for every act committed in this world. Every thing is destined by Him.

It is totally wrong and absurd to believe that angels have any power and authority of their own to do as they wish. They are helpless and powerless. Everything is controlled by Allāh. He does what He wishes. Angels dare not interfere in Allāh's functions and wishes and go against His commands.

Angels are created out of luminosity and they are invisible to human beings. Just as our spirit is invisible, so are angels, we cannot see them. We believe in their existence just because our Prophets informed us about them. Angels have no sex. They are neither male nor female. They do not eat or drink or sleep. They only meditate Allāh and glorify Him day and night and spend their time in carrying out His orders with devoted obedience. We have always to remember the following characteristics of angels:

The Important Beliefs about Angels

1) Angels are Allāh's creation. They are neither Allāh's off-spring nor share Allāh's divinity in any manner. Allāh brought them into existence and their life and death is in His power. They have no spiritual power; they are just an obedient creation of Allāh. Their job is to worship Allāh all the time, to praise and glorify Him and carry out His orders in totality.

2) They are created as very obedient beings so they never disobey Allāh under any circumstance; they are always attentive to Allāh's instructions and ever ready to carry out His commands and never shirk their duties. They never go against His wishes nor have ever evaded Allāh's commands.

3) They have no independent power of themselves. Whatever they do is only what Allāh authorizes them to do. They can do only for what Allāh empowers them to do; otherwise they are not able to do anything on their own. They have no power or authority or wish or will of their own. Ḥazrat 'Izrā'īl (A.S.) is appointed to take away the life of living beings, but he cannot snuff out the life of even an insect, leave alone that of human beings of his own. There is an appointed time for every living being's death. Ḥazrat 'Izrā'īl (A.S.) performs his duty only at the fixed time, neither one second earlier nor one second late, obeying Allāh's order.

4) Angels have no sex. They are neither men nor women. They neither drink nor eat nor sleep. They go on repeating invocation of Allāh's name all the time day and night. They are engaged in praising and glorifying Allāh and never get tired. They are created from light and invisible to us. We believe in them because our Prophets have informed us about them.

5) They are honest and trustworthy. They always bring Allāh's messages and His revelations to His messengers. Ḥazrat Jibra'īl (A.S.), the well known angel brought Allāh's revelation to the Holy Prophet Muḥammad (S.A.W.) also. He conveyed the message of Allāh very efficiently and honestly. He conveyed every word of Qur'ān that was revealed by Allāh.

6) Allāh has allotted different tasks to angels for

execution and they are engaged in carrying out them with faithful obedience. They never shirk from their responsibilities.

Angels are appointed to execute different duties, a brief account of which follows:

Duties of Angels

1) To convey Allāh's message to His messengers. This duty was being performed by Ḥazrat Jibra'īl (A.S.). However, now this duty has been concluded as there will be no Prophet after Ḥazrat Muḥammad (S. ..W.)

2) To take away the lives of living beings. Ḥazrat 'Izrā'īl (A.S.) is appointed on this duty.

3) To provide sustenance to living beings. Ḥazrat Mīka'īl (A.S.) is appointed on this duty.

4) To blow the trumpet (Ṣūr), Allāh has appointed Ḥazrat Israfīl (A.S.) on this duty. This Angel is on the alert with his mouth to the trumpet and will blow it at the command of Allāh. The sound of trumpet will be very shrill and frightening. The whole universe along with all living beings like men, Jinn, animals and birds will die at the first blowing of trumpet. But when the trumpet will be blown for the second time, all living beings will rise up alive and will rush with their individual record of conduct to face their final judgment.

5) Two angels by the name of Munkar and Nakīr are sent to the grave of every individual for questioning after the burial of the deceased.

6) Some angels are also entrusted with the duty of protecting human beings and they are known as "Ḥafaẓah" or protectors.

7) Two angels have been appointed on every human being: One to record good deeds and the other to record bad deeds of an individual. They are called as "Kirāman Kātibīn". They will present the record of conduct of every person to Allāh on the Day of Judgment.

8) The angel who looks after the affairs of heaven and safe guards it, is known as "Riḍwān".

9) The angel appointed to look after the affairs of Hell is called "Mālik".

10) Angels are always engaged in praising and glorifying Allāh and whenever and wherever Allāh is remembered and meditated upon, they join such gatherings.

Apart from this, there are crores of angels who worship and praise Allāh and they are also countless in number who pray Allāh for the forgiveness of the true Muslims.

EXERCISE

Write the answers of the following questions:

1. Why Allāh has created Angels ?
2. What do you know about Angels ?
3. What are the wrong notions about the Angels among people ?
4. Give names of four famous Angels.

Fill in the blanks:

1) Angels were created with .....
2) Angels are Allāh's .....
3) Angels ..... interfere in Allāh's functions.
4) It is totally absurd to think that Angels have ..... and ..... of their own.

Name the work of the following Angels:

i) Ḥazrat Jibra'īl (A.S.).
ii) Munkar and Nakīr (A.S.).
iii) Ḥazrat Isrāfīl (A.S.).
iv) Kirāman Kātibīn (A.S.).

Match the following:

A	B
1) To take away life of living beings	Kirāman Kātibīn
2) To provide sustenance to living beings	Mālik
3) Who looks after the affairs of Heaven	'Izrā'īl
4) Who looks after the affairs of Hell	Mīkā'īl
5) Who keeps the record of deeds of human beings.	Riḍwān

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BELIEF IN SACRED BOOKS
(Īmān-bil-kutub)

The third fundamental belief is to have faith in sacred books revealed by Allāh. We all have seen a book. We have a book in our hand. Books are of two kinds; one that is written by human beings and the other which is revealed by Allāh upon His messengers. These second type of books are known as Holy Scriptures or Sacred Books. To be a Muslim, it is essential to have faith in these Holy Scriptures.

Allāh is very kind to human beings. He created us, provided us with all the necessities of life, gave us many varieties of food and eatables and above all taught us the right way of spending our life, the best code of conduct for all shades of lives. We would have gone astray if we would have not known the correct mode of life and would have also faced Allāh's wrath on the Day of Judgment. In His utmost kindness to humanity, Allāh revealed His holy books for its guidance. Good deeds are described in details in these holy books. To avoid evil and to adopt the right way of spending one's life is commanded through these books. These books also give the true knowledge of what Allāh desires and what He wishes us to do for earning His approval. The fundamentals of religion are described in these books. Hell (Jahannam) and Heaven (Jannat) are mentioned. These books inspire one to perform virtuous deeds and warn clearly about the consequences of evil deeds.

They teach about the right beliefs and values of life and also the correct way of worship. The duties towards parents, siblings etc. are explained in these books. They also contain the code of conduct towards poor, widows and orphans. In short Allāh revealed all that pleases Him and promises His reward in the form of Heaven in the Hereafter.

Guidance was provided to mankind through large and small Scriptures. Only Allāh knows their correct number. We only know what has been described in Qur'ān and explained by our Holy Prophet (S.A.W.). Only glorious Qur'ān retains its originality and is genuine. This is the last and the final sacred book. No other book will be revealed after this. Glorious Qur'ān was revealed to our Prophet Muḥammad (S.A.W.). It guides the whole of the humanity.

Allāh has informed about three other sacred books in Qur'ān: Torah which was revealed upon Ḥazrat Mūsā (A.S.); Zabūr which was revealed upon Ḥazrat Dāwūd (A.S.) and Injīl which was revealed upon Ḥazrat 'Īsā (A.S.). Besides these, certain other small books were also revealed upon some other Prophets. These are known as "Ṣuḥuf". Except Qur'ān, the other sacred books are not in their original form. They are tampered with. Some wicked and careless persons have added various issues to them. Truth and fabrication is so mingled that the true religion of Allāh is disfigured. People disclosed what served their purposes and concealed what went against them in these books. In short, the earlier sacred books are not the same as were revealed by Allāh. Muslims believe in all the sacred books. One cannot be a Muslim unless one believes in all the sacred books.

The Significant beliefs regarding Holy Books

(1) The teachings of all the Scriptures were true.

(2) All the Holy Books teach the same and the only creed, that is to worship and serve Allāh only and to follow His Messengers.

(3) It is essential to have faith in all the sacred books. One cannot be a Muslim if one denies even one of these books.

(4) The earlier sacred books are not genuine any more. Wicked and careless persons have added many false and fabricated versions to them.

(5) Torah, Zabūr and Injīl (Bible) to be found today are no longer genuine and one cannot vouch for their authenticity. We believe in those books which were revealed by Allāh and were free of all errors. Yes, we believe in those parts of these books which match with the Holy Qur'ān.

(6) The teachings of earlier books were confined to the particular era of their revelations. But now Glorious Qur'ān guides the mankind till the end of the world and the Day of Judgment. Unless one believes in Glorious Qur'ān, one cannot find the straight path.

(7) Qur'ān is intact and exists in its original form and will be so protected till the last day.

(8) The guidance and teachings of Qur'ān are for all the times. Just as Ḥazrat Muḥammad (S.A.W.) was the last messenger of Allāh, so is Glorious Qur'ān, the last sacred book and now there is no need of another sacred book.

(9) After the revelation of Qur'ān, there is no necessity to practice the teachings of earlier sacred books. If some one

follows the teachings of earlier books ignoring Qur'ān, then he is not a Muslim.

EXERCISE

Write the answers of the following questions:

1. What are 'Sacred Books' ?
2. What do you know about the Holy Qur'ān ?
3. How is Allāh Kind to us ?
4. What do Sacred Books inspire and teach us ?

Fill in the blanks:

1) Previous Sacred Books are not in ..... form.
2) All the Sacred Books inspire one to perform .....
3) Only Glorious Qur'ān retains its .....
4) Glorious Qur'ān is the last Sacred Book and now there is no need of .....

Say whether true or false ?

1) The teachings of all the Sacred Books were true. ( )
2) There is no need to practice the teachings of earlier Sacred Books. ( )
3) The teachings of Qur'ān are for all the times. ( )
4) To practice the teachings of other Sacred Books after the revelation of Qur'ān is necessary. ( )

Match the following:

	A	B
(I)	Qur'ān	Ḥazrat 'Īsā (A.S.)
(Ii)	Torah	Ḥazrat Dāwūd (A.S.)
(iii)	Zabūr	Ḥazrat Mūsā (A.S.)
(iv)	Injīl	Ḥazrat Muḥammad (S.A.W.).

◆◆◆

BELIEF IN PROPHETHOOD
(Īmān-bir-Risālah)

The fourth fundamental belief is faith in Prophethood that means to have faith in Allāh's Prophets and Messengers (Ambiyā and Rusul). Allāh is very kind and generous to us. He has provided us with all our necessities. Fresh and cool water to drink, delicious and nutritious fruits to eat, nice and warm clothes to wear; and good comfortable houses to dwell in. In short, He has granted us all the good things of life. Above all, His greatest blessing on us is that He showed us the right and true path and made us know as to where lay His consent and pleasure? The conveying of Allāh's message and guiding towards the true and right path is known as Prophethood (Risālat) and the one who performs this duty is called as a messenger (Rasūl). To have faith in Prophethood means to believe in Allāh's Messengers. Ever since man sat foot on this earth, Allāh has been sending His Messengers and Prophets to convey His divine message to mankind. Prophets came during every era and period and conveyed Allāh's message to mankind. They all explained what Allāh desires us to do. They taught about Islām, showed the way to paradise and the means to escape Hellfire. All Prophets are true and honest; every Prophet preached and taught the mankind to believe that Allāh is the Only God; He has no partners in His divinity; and worthy of all forms of worship as no one else deserves it; and to follow

only the Prophet's way as it guarantees the welfare of both the worlds.

Ḥazrat Ādam (A.S.), the first man on earth, was also the first Prophet to bring this message. After him, Ḥazrat Nūḥ (A.S.), Ḥazrat Ibrāhīm (A.S.), Ḥazrat Mūsā (A.S.), Ḥazrat 'Īsā (A.S.) and many more Prophets came to different parts of the world during different times. Allāh alone knows their exact number and names; we know only that they conveyed the same divine message. They all preached to worship Allāh, practised what pleased Allāh and made others also to follow the conduct which pleased Allāh.

Prophets conveyed Allāh's message most scrupulously and honestly without adding or deleting anything of their own. Whatever Allāh commanded, was faithfully word by word conveyed to mankind by them. They never concealed nor exaggerated anything. Prophets were the true well wishers of human beings. They were all very pious and virtuous. They always desired everyone's welfare. They never uttered lies, never wished ill for anyone. Knowing their good conduct of life, people believed them and accepted them as Prophets and followed their preachings. Prophets gave them the happy news of paradise and above all Allāh's consent and approval. Those who rejected Prophets and denied their teachings and stuck to their old dogmas of infidelity were warned of the punishment to hell by the Prophets. They preached people with great affection and love, called them towards Allāh and made them remember Allāh's Generosity and Benevolence for them. Prophets also inspired people to thank Allāh for all the limitless blessings bestowed on humanity by Him. They treated people with great politeness and always wished to implant in their hearts the

desires of Allāh.

They became living models of all that they taught, and practised what they preached. Their deeds were virtuous and they kept themselves aloof from all kinds of evil. They worshipped Allāh and beseeched for His forgiveness. They treated their wives and children lovingly and fulfilled their duties towards others sincerely. In short, they performed all good deeds themselves setting an example for other people to follow. That is why, Allāh made only men His Prophets, no other creations of Him were bestowed with Prophethood.

Muslims believe in all the Prophets and they reject none and they never differentiate between them. Those Prophets, who are mentioned in Qur'ān, are believed in, beyond any doubt, by Muslims and those who are not mentioned in Qur'ān, Muslims neither affirm them to be Prophets nor reject them.

Allāh has granted to His messengers certain signs to prove that they were truly the messengers of Allāh. They showed their signs to people. Such signs are called as miracles (Mo'jizāt). The walking stick of Ḥazrat Mūsā (A.S.) turned into a python at Allāh's command, and again it was a stick when Mūsā (A.S.) lifted it back. Ḥazrat 'Īsā (A.S.) made healthy to blind and leper persons and even gave life to dead ones at Allāh's command. Even our beloved prophet Ḥazrat Muḥammad (S.A.W.) was given many miracles by Allāh. Ḥazrat Muḥammad (S.A.W.) was taken on a visit of entire universe within no time in a night. He was shown paradise and hell and Allāh called him to His Divine Presence. This visit is known as the Ascent (Me'rāj). The moon parted into two halves at his gesture. This miracle is called 'Shaq-qul-Qamar'. A sprint burst forth from his fingers. In short Ḥazrat Muḥammad

(S.A.W.) was granted many miracles and Glorious Qur'ān was his greatest miracle, which will remain till the Day of Judgment i.e. Qiyāmat. Nobody was ever able to bring out a surah or verse, however small similar to that of the Holy Qur'ān. It can never be done either.

The Prophets who came before Ḥazrat Muḥammad (S.A.W.) were only for the particular period and for their country and community only. But, the Prophethood of our beloved Prophet Muḥammad (S.A.W.) will last and remain effective till the Day of Judgment. He has been sent as a Messenger of Allāh towards the entire mankind and for all the times to come. Thus it is compulsory for all the humanity to have faith in him as Prophet and follow only his teachings. Those people who deny his Prophethood are not Muslims and Allāh will be very much displeased with such people in the Hereafter. Ḥazrat Mūsā (A.S.) and Ḥazrat 'Īsā (A.S.) both had strictly emphasised their people to have faith in the last Prophet, that is Ḥazrat Muḥammad (S.A.W.) and follow his teachings. Some people accepted their words and some did not, and persisted with their rejection and this obstinacy of them destroyed both of their worlds.

The Essential Beliefs about Prophets (Ambiyā and Rusul)

1) Prophets are always men and Allāh's servants.
2) Prophets are always truthful and they never utter lies.
3) They are honest (Amīn) and they conveyed Allāh's message with honesty and sincerity without exaggeration or concealing anything.
4) They are every one's true well wishers. They never do

anything to promote their own image among people. They are never greedy for worldly benefits. They convey Allāh's messages to people, only to please Allāh.

5) Ḥazrat Jibra'īl (A.S.) used to reveal Allāh's messages to Prophets.

6) Prophets are always innocent. They never commit sins.

7) They are appointed or chosen by Allāh to guide mankind.

8) Allāh informs Prophets of many invisible and concealed facts of which a common man is ignorant.

9) Prophets are absolutely certain of Allāh's punishments, rewards and also of Heaven and Hell, just like their own existence.

10) Prophets themselves worship Allāh and follow His commands and also teach other people to do the same.

11) Ḥazrat Muḥammad (S.A.W.) is the last and final messenger of Allāh. No other prophet will come after him. Whosoever claimed to be a prophet after him is a liar. Ḥazrat Muḥammad (S.A.W.)'s Prophethood is now for the whole world and thus the entire humanity's welfare lies in having implicit faith in Ḥazrat Muḥammad (S.A.W.) and in his following.

EXERCISE

Write the answers of the following questions:

1. What is faith in Prophethood ?
2. What did Prophets convey to mankind ?
3. How was the life of Prophets ?

4. What miracles were granted by Allāh to Ḥazrat Mūsā (A.S.)?
5. What do you know about Ḥazrat Muḥammad (S.A.W.)'s Prophethood?

Fill in the blanks:

1) Prophets are the ..... of human beings.
2) Ḥazrat Muḥammad (S.A.W.)'s greatest miracle is ..... .
3) Muslims believe in ..... Prophets.
4) The Prophethood of Ḥazrat Muḥammad (S.A.W.) lasts for.....
5) Prophets are always men and ..... .

Say whether true or false ?

1) All the Prophets are pious. ( )
2) Ḥazrat Mīka'īl used to bring Allāh's messages to our beloved Prophet Ḥazrat Muḥammad (S.A.W.). ( )
3) The greatest miracle of our Prophet is Qur'ān. ( )
4) Ḥazrat Ādam (A.S.) was the last Prophet. ( )
5) Now no new Prophet will be sent by Allāh till the Day of Judgment. ( )

Arrange in chronological order the names of the following Prophets:

Ḥazrat Mūsā (A.S.), Ḥazrat Nūḥ (A.S.), Ḥazrat Ādam (A.S.), Ḥazrat Ibrāhīm (A.S.), Ḥazrat 'Īsā (A.S.), Ḥazrat Muḥammad (S.A.W.).

BELIEF IN THE LIFE HEREAFTER
(Īmān-bil-Ākhirah)

The fifth fundamental belief of Islām is faith in the life Hereafter (Ākhirah) that is life after death. Many people believe that once we are dead, we will not be alive for a second time; in other words: Dust into dust. How can rotten bones have life again? Some people believe in the cycle of existence. That is, if one had done good deeds during one's life time, then one's soul will again get a good human body and one will again take birth as a human being, but if one has done bad deeds during one's life time, then one will be again in this world as a dog or pig or donkey. So to say, the punishment of one's bad deeds is given in this world itself.

All the above concepts are wrong. They are fabricated by human beings themselves. We never know what happens after death. We cannot meet the dead people to know what has happened to them. So how can we say what takes place after death? But this is not difficult for those who believe in Prophets, because Prophets have described truthfully and clearly what happens after death?

Prophets have said that we will rise alive again after death. This is all very easy for Allāh; after all He created us for the first time. After rising alive from the graves, the whole mankind will be gathered before Allāh. Our deeds will be scrutinised, each and every act of us will be weighed and every

one will either be rewarded or punished according to one's actions. Rising up alive after death and the Day of Judgment is known as Hereafter.

While reading about angels, we came to know that Ḥazrat Isrāfīl (A.S.) is standing ready with his mouth on the trumpet, to blow it at the command of Allāh. When he will blow the trumpet for the first time, the whole universe will be destroyed and come to an end. The sound of trumpet will be so frightening that all living beings will die and the whole universe will be shattered. We keep hearing about earth quakes and epidemics which wipe out lakhs of people within a short time and whole cities are wiped off. Earth quakes ruined well-established cities within second. Big palaces, high rise hotels, magnificent buildings are destroyed within minutes and settlements turn into ruins.

These earth quakes and destruction are only minor examples of what will happen on Doomsday. A day will come when a great earthquake will shake this whole world. Universe will be destroyed and come to an end instantly. Neither the cities nor villages will remain, neither mountains nor seas, nor rivers nor islands will remain, neither sun nor moon will remain, stars will fall and scatter. Neither earth nor sky, nor man or any living being will remain. In short, the whole universe will be totally destroyed. Then again Ḥazrat Isrāfīl (A.S.) will blow the trumpet for the second time. All dead will rise up again and will be gathered before Allāh. No one can conceal any act of oneself, either good or bad. Every individual will have to render the account for all his deeds which were recorded by 'Kiraman Kātebīn' during his life time. These individual records of every human being will be placed before Allāh by these angels,

nothing will remain hidden. Allāh knows even our thoughts and what is in heart and He will judge correctly. No one can utter a lie, on that day for saving the sinners neither any wrong recommendation will hold good. Allāh will be the sole Judge on that day and His verdict will be the final. Our Holy Prophet Muḥammad (S.A.W.) will intercede for Muslims who have committed sin by an oversight and that too with the permission of Allāh.

The whole mankind will be divided into two groups on that day. One group will consist of faithful men and women, with staunch belief and the other group will be of infidels or non-believers. Those who accepted Allāh's commands, followed the path of Islām and Prophet's teachings, avoided sins and did good deeds and fulfilled every one's rights, Allāh will be pleased with such pious people. He will reward them with Paradise, where they will live eternally.

On the contrary, those people who disobeyed Allāh and refused to obey His commands and shunned Prophets' teachings and committed sins, they not only went astray but misled others too; these were the people who were wicked and harassed their fellow beings, usurped others rights, created trouble on Allāh's earth, Allāh will be very angry with such cruel people and punish them by throwing them into Hellfire. That day, no one can escape from Allāh's grip. No one can run away from His verdict. That will be a very hard and severe day for such sinners. They will be contemplating their escape from the punishment of Hell in exchange for all the wealth in the world but it will be a futile thought.

Paradise

Paradise is the destination of pious and virtuous human beings. Paradise is the name of lush and green gardens having streams flowing through it. Paradise is blessed with many luxuries, never contemplated by a human mind. People will eat and drink whatever they desire. Exquisite and costly clothes will be there on their demand; even valuable jewels can be had. Magnificent palaces and mansions with all comforts will be available for them. There will be no illness or disease or misery of any sort in the paradise. It will be just comfort and comfort only. Such comfortable life has never been conceived by any one. No eye, ear or mind has ever dreamt of such luxury. Muslims will have whatever they desire in paradise. The life will be eternal and there will be no end to their comforts. When a person will once enter the paradise, he will never be expelled out of it. There will be no apprehensions of luxuries and comforts being exhausted or coming to an end. There will be eternal happiness. No fear of death will exist. Death will meet its own death there.

Hell

Hell is the destination of infidels. There will be various punishments in Hell for the rebels of Allāh. Such punishments human mind cannot even imagine. Hell is a deep cave of fire. There are poisonous snakes, scorpions and large pythons in it. The people in Hell will have thorny bushes for food and scalding water to drink, which will burn their throats and bellies. The people in Hell, unable to bear this torture, will want to die, but death will disappoint them as it will no longer exist

there. Hell is a very bad dwelling. O Allāh! Save us from Hell. Make us tread the straight path of Islām and grant us success in both the worlds (Āmīn!).

The Essential Beliefs about Hereafter

1) A day will come when this universe will be destroyed.
2) Allāh will give life to the whole mankind, of all the ages, after death.
3) All human beings will be gathered on the Day of Judgment to render account of their lives in the world.
4) Mankind will be confronted with all its good and bad deeds on that day.
5) Allāh Himself will be the sole Judge on that day. Each individual will be compensated justifiably for all his good and bad deeds.
6) No individual can conceal its even one single or least small action on that day.
7) No injustice will be done to anybody on that day. Allāh's verdict will be proper and appropriate.
8) Faithful Muslims and infidels will not be treated equal for their deeds.
9) None can utter any falsehood. No influence of any kind or friendship will be of any use, nor will anybody's wrong intercession be allowed.
10) Holy Prophet Muhammad (S.A.W.) will intercede for those for whom Allāh will permit.
11) None can escape from Allāh's grip on that day. Allāh's judgment will be final. Every Muslim is afraid of that day

and so avoids all evils.

12) The believers will remain eternally in the blessed paradise.

13) Infidels and polytheists will remain eternally in the hellfire.

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ إِنَّ عَذَابَهَا كَانَ غَرَامًا (الفرقان:٦٥)

Rabbana-ṣ-Rif 'annā 'adhāba Jahannama Inna 'adhābahā Kāna Gharāmā

"O my Lord! Keep away the punishment of Hell from us. It is a truth that punishment of Hell is always miserable". *(Al-Furqān: 65)*

Note:

We have learnt in Īmān-e-Mufaṣṣal that it is necessary to have faith in seven concepts, but here we have mentioned only five concepts to believe. To have faith in Destiny is included in Īmān Billāh and to believe in rising alive after death is included in Īmān Bil Ākhirat. Therefore, there is no necessity to describe those two seperately.

EXERCISE

Write the answers of the following questions:

1. What is known as Hereafter ?
2. What do the people think about Hereafter ?
3. What are the teachings of Prophets about Hereafter ?
4. What will happen on Doomsday ?

5. Who will be sent in Paradise ?
6. Who will be sent in Hell ?
7. What are the concepts people have devised about Hereafter ?

Fill in the blanks:

1) When Ḥazrat Isrāfīl (A.S.) will blow the trumpet for the first time, ... will be destroyed.
2) Our ..... will be scrutinised.
3) Everyone will be either ..... or ..... according to one's action.
4) ..... is the name of lush and green gardens.
5) ....., is a deep cave of fire.

Extra Work

Write four sentences each about Paradise and Hell.

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Lesson 2

PRAYERS

FRIDAY PRAYER (Namāz-e-Jumu'ah)

Friday Prayer is Farḍ-e-'ayn, which means that it is compulsory for every Muslim to offer Friday Prayer. One, who denies it, is not a Muslim. Allāh has mentioned in Qur'ān that, "One should Hurry towards prayer leaving one's trade, as soon as one hears the call of Friday Prayer". Great emphasis has also been given in Aḥādīth regarding Friday Prayer. Once it was said by Prophet Muḥammad (S.A.W.): "O Muslims! Allāh has made Friday, the 'Īd day for you. Take a bath on that day and if available apply perfume and compulsorily clean your teeth by using Miswak". He also said that: Allāh considers Friday as a very distinguished and excellent day, so much that it surpasses even days of 'Īdul Fiṭr and 'Īdul Aḍḥā in its excellence. Friday was always a sacred day even among earlier people, but later it was abandoned by them. Jews fixed Saturday as a sacred day and Christians made Sunday their sacred day. Through Allāh's guidance, Muslims have upheld the sanctity and magnificence of Friday by making it their holy day.

Pre-Requisites of Friday Prayer

Ḥazrat Muḥammad (S.A.W.)'s practice was that he would start getting ready for Friday from Thursday night itself and

would say that: "The night before Friday is a white night and Friday is a bright day." Those who neglect Friday prayer without any valid reason will be severely punished. He said: "People who do not offer Jumu'ah prayer in congregation, I wish, I myself set up fire to their homes." He also said that, "The one who had a bath on Friday, cleaned himself fully, applied oil and perfume, then went to mosque early in the afternoon and took his place quietly there without pushing or disturbing the people; then offered the Sunnat prayer; and listened to the sermon (*Khuṭbah*) peacefully, Allāh will have all his sins committed since the previous Friday, forgiven."

We regularly offer Friday prayer in the Jame'-Masjid, and wait for Friday since Thursday. We clean and keep our clothes ready and also apply perfume if available. On Friday morning we take our bath and put on our clean dress. We also oil our hair; apply perfume and collyrium (Surma). We go early to the Jame'-Masjid and sit quietly there. We offer some voluntary (Nafil) prayers and also Sunnat prayer and keep ourselves busy in the remembrance of Allāh by reciting Qur'ān etc. The Holy Prophet Ḥazrat Muḥammad (S.A.W.) said, "The person who has bath on Friday and purifies himself fully, then comes to mosque for Friday prayer will be regarded as though he has sacrificed a camel; one who comes a bit late would be regarded as though he has sacrificed a cow or a buffalo; one who comes still later will be regarded as though he has sacrificed a horned ram; who comes still later will be regarded as though he has sacrificed a hen; and the one who comes last will be regarded as though he has given away an egg in the charity for Allāh's sake. When the sermon starts, the angels close the record book and listen to sermon and offer prayer."

Friday prayer is obligatory on every Muslim except travellers, sick, blind, women and children. Friday prayer should be offered in the Jame'-Masjid of the city or town so that largest possible number of Muslims should gather that day to worship Allāh, and the splendour and glory of Islam is manifested. Even those people for whom Friday prayer is not obligatory, if they offer Friday prayer, it will be valid and in order and they need not offer that day's Ẓuhr prayer. Children do offer prayer on Friday, so that they get into the habit of Friday prayer at the tender age itself.

Time of Friday Prayer

The time of Friday prayer begins right after the decline of sun in the afternoon. The earliest time is the most excellent one for Friday prayer. Holy companions of Ḥazrat Muḥammad (S.A.W.) neither had their lunch or siesta until they offered Friday prayer. If the time of Ẓuhr elapsed, the Friday prayer is invalid.

Method of Friday Prayer

Muslims rush towards mosque on Friday afternoon, as soon as they hear the call for prayer, abandoning all their work. First they offer two rakats Tahīyatul Masjid then four rakat sunnat and then wait for Imām to deliver the sermon from the pulpit. When Imām comes and sits on the pulpit, the second call of prayer for sermon is given and Imām delivers the first sermon i.e. Khuṭba-e-Ūla. Followers listen to the sermon with rapt attention and silence. They neither talk nor answer anyone's greetings, nor offer voluntary prayer. They just listen

peacefully to the sermon. During the first sermon, Imām praises Allāh and glorifies Him, invokes Allāh's blessings for Muḥammad (S.A.W.). Then some verses of Qur'ān are recited, some sayings of Ḥazrat Muḥammad (S.A.W.) are also described and people are instructed about religious duties and obligations. In this first sermon, the Imām reminds people about the punishment of the Day of Judgment and emphasises upon them to avoid evils, and do virtues. Pious people are given the happy news of Allāh's blessings. Sermon is given in Arabic but a brief commentary is given in Urdu so that people can understand it better.

After delivering the first sermon, the Imām sits down for a while. After this, he gets up again to deliver the second part of the sermon i.e. Khuṭba-e-Thāniyah. This part consists of Allāh's praise and glorification, involving His blessings on Ḥazrat Muḥammad (S.A.W.) and his companions (Ṣaḥābah) (R.T.A.). The welfare of every Muslim is prayed for and Islām's exaltation is beseeched. After the sermon, two rakats Farḍ (imperative) prayers are offered in congregation.

Ḥazrat Muḥammad (S.A.W.) used to give brief sermon and prayer was always longer than the sermon. But the prayer was also not very long as there used to be all kinds of people attending the prayers, weak and children as well. So, congregational prayers should never be lengthy. After the two Farḍ rakats of Friday prayer, two rakats or four rakats of prescribed (Sunnat) are offered. Some people offer six rakats of sunnat for which too, proof is available in Aḥādīth. When Prophet offered prayer in mosque, it would be four rakats sunnat and when he offered prayers at home, it would be two rakats. Some companions have offered even six rakats sunnat.

Regulations of Friday Prayer

Here are some necessary instructions regarding Friday Prayer:

(1) Muslims should stop their trade and business as soon as they hear the call of prayer on Friday afternoon. It is forbidden to carry on trade and business after the call of prayers on Friday afternoon.

(2) The time of Friday prayer is the same as that of Ẓuhr prayer but it is desirable that Friday prayer should be offered at the earliest possible time because Friday prayer is not valid after the elapse of Ẓuhr time.

(3) There should be at least three persons to offer Friday prayer. If there are less than three persons, then Ẓuhr prayer should be offered.

(4) Friday prayer should be offered in the Jame'-Masjid of the town or city so that large number of Muslims may attend it. Friday prayer should be held in all large habitations.

(5) It is forbidden to speak, recite Qur'ān, and greet others by saying salām or reply to salām when sermon is being delivered. It is also prohibited to offer any other individual prayer while sermon is being delivered. One is however permitted to finish one's prayer if one has already started it.

(6) There are two calls for Friday prayer, one is well before sermon and the other when Imām sits on pulpit to deliver sermon.

(7) It is prescribed to clean and purify oneself on Friday, to wear clean and best available dress, use perfume, if

available and cut one's nails and hair.

(8) One should sit in the mosque wherever the place is available. It is not good to disturb the rows of people to secure a place in first row. Why not come early to have a place in the first row?

(9) Sermon should be given by the most learned, religious and dignified man of the city. It should be given with a loud and zealous voice. Hazrat Muhammad (S.A.W.) always gave the sermon with such zeal and fervour as if he was informing about a terrific attack.

EXERCISE

Write the answers of the following questions:

1. What is the importance of Friday prayer?
2. What do you say about the person who does not accept Friday prayer as 'Farḍ-e-'ayn'?
3. What preparations Hazrat Muhammad (S.A.W.) used to make prior to Friday?
4. On whom is Friday prayer not obligatory?
5. Explain the method and regulations of Friday prayer?
6. What is the time of Friday Prayer, and which is the most desirable time?
7. What activities are forbidden when the sermon is being delivered?
8. Where the offering of Friday prayer is preferable?
9. What are the pre-requisites of Friday prayer?

Fill in the blanks:

1) Allāh considers Friday as a .....
2) Muslims ..... towards the mosque on Friday afternoon as soon as they hear the call for prayer.
3) Friday prayer should be offered in the ..... of the city.
4) There are ..... calls for Friday prayer.
5) Christians made ..... their sacred day.
6) Ḥazrat Muḥammad (S.A.W.) Used to give ..... and prayer was always longer than the sermon.

Say whether true or false?

1) Friday prayer is obligatory on every Muslim except travellers, sick, blind, women and children. ( )
2) Friday prayer should be offered in the Jame'-Masjid. ( )
3) There should be at least three persons to offer Friday prayer congregationally. ( )
4) We can carry on trade and business after the call of prayer on Friday afternoon. ( )
5) It is prescribed to use perfume on Friday. ( )
6) Friday prayer is valid after Ẓuhr time elapses. ( )

Match the columns

	A		B
1)	Jews' sacred day.	(i)	Jame'-Masjid
2)	Muslims' sacred day.	(ii)	Saturday
3)	Friday prayer.	(iii)	Friday
4)	Pulpit.	(iv)	The place from where sermon is delivered.

PRAYERS OF 'ĪD
(Namāz-e-'Īdayn)

There are two Islāmic festivals. One is 'Īdul Fiṭr ('īd of Breaking Fast) and the other is 'Īdul Aḍḥā ('Īd of Sacrifice). When Ḥazrat Muḥammad (S:A.W.) migrated to Madīnah, he found that the people of Madīnah had marked two days in a year for celebrations. They used to spend these days in merry-making, conducting sports and having fun. When he enquired about this, he was told by the people of Madīnah that they had been celebrating these two days long before becoming Muslim. At this, the Holy Prophet (S.A.W.) said, "Allāh has appointed two better days for you in a year, one is 'Īdul Fiṭr and the other is 'Īdul Aḍḥā.'

Muslims celebrate 'Īdul Fiṭr to thank Allāh for revealing Qur'ān as a blessing for mankind to His Holy Messenger Ḥazrat Muḥammad (S.A.W.). The Qur'ān guides us to success of both the worlds. In Qur'ān, Allāh has described every virtue and evil in detail. We take care to recite complete Qur'ān atleast once during Taravīḥ prayers as well as individually in the month of Ramaḍan. We also thank Allāh on this festival for helping and favouring us in observing the fasting in the month of Ramaḍan. Fasting during the month of Ramaḍan is imperative (Farḍ) on every Muslim. We celebrate this 'Īd on the first day of the month of Shawwāl. We offer two rakats prayer as thanks-giving to Allāh for enriching us with the blessings of the holy

month of Ramaḍan.

'Īdul Aḍḥā is celebrated to commemorate Ḥazrat Ibrāhīm (A.S.)'s and Ḥazrat Ismā'īl (A.S.)'s great sacrifice and for the completion of Ḥajj. This auspicious day keeps alive the memory of exemplary sacrifice offered by these two great Prophets. In fact Ḥajj is to proclaim that whole mankind consists of Allāh's servants, His slaves. Only Allāh's entity is worth of worship. All men are equal; no one is superior to another. Supreme is only ALLĀH. He is unique. He has no compeer.

We offer our sacrifices on the occasion of 'Īdul Aḍḥā to proclaim that just as Ḥazrat Ibrāhīm (A.S.) gracefully agreed to offer his son's sacrifice to win Allāh's approval and pleasure; and the son Ḥazrat Ismā'īl (A.S.) also submitted himself most willingly to offer his life for Allāh, we too will offer our lives in the way of Allāh if the need arises, because our prayers and sacrifices, our life and death belongs to Allāh. We perform two rakats thanking Allāh for these blessings on 10th of Zil-Ḥijja, the twelfth and the last month of Islāmic calendar.

We perform the prayers of 'Īdul Fiṭr and 'Īdul Aḍḥā at 'Īd grounds ('Īdgāh). We clean ourselves on 'Īd day by taking bath and cleaning our teeth with Miswak and dress ourselves in our best clothes and apply perfume, if it is available. Then we walk to the 'Īd ground or "Īdgāh" cheerfully in the early morning. If it is 'Īdul Fiṭr, we eat something sweet before going to 'Īd ground and pronounce Takbīr in low voice on the way. If it is 'Īdul Aḍḥā, we eat nothing before going to 'Īd ground and pronounce Takbīr loudly. 'Īd Takbīr is to proclaim Allāh's greatness and Tauheed (Oneness, Monotheism). We go to 'Īd ground by one way and return from another, so that the whole town or city

echoes from the proclamation of Allāh's greatness and oneness and Islām's grandeur and splendour is manifested.

Here are the words of Takbeer:

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ۔

Allāh-u-Akbar	*Allāh is the Greatest*
Allāh-u-Akbar	*Allāh is the Greatest*
Lā-Ilāha-illallāh	*No one but Allāh is worthy of worship*
Wallāhu Akbar	*And Allāh is the Greatest*
Allāh-u-Akbar	*Allāh is the Greatest*
Wa-Lillāhil Ḥamd	*And all praise is for Allāh alone.*

After reaching 'Īd ground, we sit calmly in rows. We do not occupy some one's place, nor do we push around. We care for others comforts at the cost of our own. It is heartening to see the huge gathering for Allāh's worship. We do not offer any voluntary prayer (Nafil) in 'Īd ground. The Holy Prophet (S.A.W.) did not offer any other prayer in 'Īd ground, either before or after 'Īd prayers. There is no call for prayers on 'Īd day and neither Iqamat is pronounced. All go to 'Īd ground on time, perform two rakats 'Īd prayers, listen to sermon and return home to sacrifice the animals (whether it is goat, buffalo or camel, if it is the festival of 'Īdul Aḍḥā.)

Commands for 'Īd Prayer

The Holy Prophet Ḥazrat Muḥammad (S.A.W.) and his companions (May Allāh be pleased with all of them) never missed 'Īd prayer. The Holy Prophet (S.A.W.) prepared for 'Īd

on 'Īd days, offered two rakats prayer and then did other works. It is obligatory (Wajib) to offer 'Īd prayers. Some consider it to be an imperative duty (Farḍ). There are only two 'Īd compulsory in one year and no Muslim will neglect 'Īd prayers.

Time

The time of both 'Īd prayers is same. It starts when sun has risen sufficiently and lasts till the sun begins to decline. The prayer of 'Īdul Aḍḥā is offered a little earlier so that sacrifice is done easily. Sacrifice of animals is done only after prayer. It is not valid if done before prayer. However, village people who go to cities for prayer are exempted from this rule. The prayer for 'Īdul Fiṭr is offered a little late compared to that of 'Īdul Aḍḥā.

Procedure of 'Īd Prayers

Congregation is a must for 'Īd prayers just as ablution is a must for prayers. There are no prayers without ablution and no 'Īd prayers without congregation. So we reach 'Īd grounds as early as possible. Otherwise if we miss congregational prayer, the 'Īd prayers cannot be offered individually. We intend to offer two rakats 'Īd prayers along with the Imām. The intention is to offer two rakats wajib 'Īdul Fiṭr or 'Īdul Aḍḥā as the case may be along with six additional Takbīrāt behind the Imām, and reciting Takbīre Taḥrīmah we raise our hands and fold them. Then we recite 'Thana'. After reciting Thana, the Imām raises hands up to the ears and says Takbīr loudly, leaving the hands down. We follow the Imām. The Imām repeats the Takbīr for the second time and we follow him in the same way. After the third Takbīr, hands are not dropped rather folded and we listen to recitation of Qur'ān by Imām. In the second rakat also we call out the additional three Takbīrāt after the recitation of Qur'ān

before bending down in 'Rukū' and complete the prayer in the usual manner.

Sermon (Khuṭbah)

We know the correct method of offering 'Īd prayers and we offer them in the same way. After offering prayer, we listen sermon. It is obligatory to do so. In the sermon of 'Īdul Fiṭr, The Imām after praising Allāh instructs us about the rules of Ṣadqa-e-Fiṭr. He inspires us for good deeds, and cautions us about the dire consequences of evil deeds and preaches us to be afraid of Allāh for such evil deeds. In the sermon of 'Īdul Aḍḥā, the regulations regarding sacrifice and Takbīr-e-Tashrīq are described. The significance of Ḥajj is stressed upon and people's eagerness to perform Ḥajj is aroused. The happenings or events of the lives of Ḥazrat Ibrāhīm (A.S.) and Ḥazrat Ismā'īl (A.S.) are related to inspire people to lay down their lives for the cause of Islām, and to be true Muslims like them. Takbīr is repeatedly said during sermon. It is pronounced nine times in the first sermon and seven times in the second. Sermon is started with Takbīr.

On 'Īdul Fiṭr day, we give 'Īd charity or Fiṭra before 'Īd prayer so that even the poor brethren of our community are able to celebrate 'Īd contentedly and distribute the meat of sacrifice on 'Īdul Aḍḥā, so that all people partake the sacrificial meat and be happy.

Takbīr-e-Tashrīq

9th of Zil-Ḥijjah is known as day of 'Arafah, 10th of Zil-Ḥijjah is the 'Īd day and 11th, 12th and 13th are known as days of Tashrīq. From the Fajr prayer of 9th Zil-Ḥijjah till the 'Aṣr of 13th Zil-Ḥijjah, Takbīr-e-Tashrīq should be pronounced. It

should be pronounced loudly after every Farḍ prayer and it is compulsory for Imām and Muqtadī. However women will pronounce it in a low voice.

Takbīr-e-Tashrīq is the same which is pronounced while going to 'Īd ground and Imām recites while delivering sermon:

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ۔

Allāh-u-Akbar Allāh-u-Akbar Lā-Ilāha-illallāh Wallāhu Akbar Allāh-u-Akbar Wa-Lillāhil Ḥamd

(Allāh is the Greatest Allāh is the Greatest No one but Allāh is worthy of worship And Allāh is the Greatest Allāh is the Greatest And all praise is for Allāh alone).

Regulation of 'Īd Prayers

1) 'Īd prayers are obligatory (Wajib) for all Muslims.
2) Two rakats are offered in 'Īd prayers and there is sermon after prayers.
3) There is no call or Iqāmah for 'Īd prayers.
4) It is prescribed (Sunnat) to eat some thing sweet before going to 'Īd ground on 'Īd-ul-Fiṭr day. It is prescribed to eat nothing before departure to 'Īd ground on 'Īdul Aḍḥā.
5) It is prescribed to offer 'Īd prayers in 'Īd grounds and it is also prescribed that one should go 'Īd ground on foot.
6) It is prohibited to offer any voluntary prayer (Nafil) before or after 'Īd prayers in 'Īd ground.
7) It is prescribed to go to 'Īd ground from one way and return from another. It is also prescribed to pronounce

Takbīr-e-Tashrīq through both ways.

8) Six or twelve (Ahl-e-Ḥadīth) additional Takbīrs are pronounced in ʻĪd prayers.

9) It is obligatory to pronounce Takbīr-e-Tashrīq from the Fajr prayer of 9th Zil-Ḥijjah up to ʻAṣr prayer of 13th Zil-Ḥijjah.

10) Congregation (Jamāʻat) is essential for ʻĪd prayers so it is always better to reach ʻĪd ground earlier so as not to miss the congregational prayer. ʻĪd prayers cannot be offered individually. At least three persons are essential for ʻĪd prayers.

EXERCISE

Write the answers of the following questions:

1. Why do we celebrate ʻĪdul Fiṭr and ʻĪdul Aḍḥā ?
2. Why do we sacrifice animal ?
3. What are the regulations of ʻĪd prayers ?
4. What is the time of ʻĪd prayers ?
5. What is the significance of listening sermons (Khuṭbat) of ʻĪd?
6. Why do we give ʻĪd charity or Fiṭra ?
7. Which dates are known as Ayyām-e-Tashrīq ?
8. What is Takbīr-e-Tashrīq ?

Fill in the blanks:

1) Before prayer on ʻĪdul Fiṭr, we give .....
2) ..... are delivered in ʻĪds after ʻĪd prayers.
3) It is prohibited to offer ..... prayers before or after ʻĪd prayers in ʻĪd ground.
4) There is no Adhan or ..... for ʻĪd prayer.
5) It is prescribed to offer ʻĪd prayers in .....
6) Allāh has bestowed .....on our Holy Prophet (S.A.W.).
7) Our prayers and our ....., and our life and death all are for Allāh.
8) Takbīr-e-..... is pronounced loudly after Farḍ prayers.

Match the columns

	A	B
1)	Takbīr-e-Tashrīq.	(i) 9th Zil-Ḥijjah
2)	ʻĪdul Fiṭr.	(ii) 10th Zil-Ḥijjah
3)	ʻĪdul Aḍḥā.	(iii) 1st Shawwal
4)	ʻArafah.	(iv) From 9th to 13th of Zil-Ḥijjah

Extra Work

Write Eight lines each on ʻĪdul Fiṭr and ʻĪdul Aḍḥā.?

FUNERAL PRAYER
(Namāz-e-Janāzah)

None can escape death. Every one has to die one day or the other. Even if one hides in strong fort or castle, one cannot dupe death. Just the other day, my friend Rasheed's grand-father Ḥafiẓ Saheb passed away. Ḥafiẓ Saheb, may Allāh grant him salvation, was a very pious man. He was looked upon with respect in the whole neighbourhood. He spent his entire life advising and preaching people on good deeds sitting on a cot outside his house. I too went to pay last respects to him. The women folk were weeping loudly. Just then Rasheed's father came, and told the ladies, "Mothers and sisters! All love their dear ones and all are grieved at the separation of their elders, friends and relatives. Tears flow, but our Holy Prophet (S.A.W.) has forbidden us from crying out loudly. Every soul is entrusted by Allāh, so why cry when he takes it back?" On hearing the news of death one has to invoke thus:

"اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رَاجِعُوْنَ"

(Innā Lillāhi Wa-Innā Ilayhi Raji'ūn)

"We all belong to Allāh and we are to return to Him." One should pray for the dead soul's salvation and charity should also be given for this purpose.

After some time, Ḥafiẓ Saheb was given the last bath and was shrouded. The bier was taken to the square of Jāme'-Masjid. A sea of people was present in the Jāme'-Masjid for the

Funeral Prayer (Namāz-e-Janāzah) since Ḥafiẓ Saheb was a noble soul. He was also very affectionate and well behaved towards each and every one. Imām came and stood before the bier. Rows were formed. There were seven very long rows and funeral prayer was offered. The dead body was buried in the grave yard and we returned after the burial.

Regulation of Funeral Prayer:

Funeral prayer is obligatory in nature. It is Farḍ-e-Kifāyah, which means, if offered by some people, all other people are absolved of the obligation. If not offered by any one, then all the people of the community will share the sin of skipping of Farḍ. Efforts should be made by all to join the funeral prayers, so that the largest possible number of Muslims pray to Allāh for the forgiveness of the dead. One day we too will die and people will offer our funeral prayer. If we desire that many people should come together for our funeral prayer and ask Allāh's forgiveness for our soul, then we too should join other's funeral prayers.

We have previously read about the condition and regulations of prayers. The same hold good for funeral prayer. The only difference is that no time is fixed for it. The funeral prayer should preferably be led by the Muslim ruler or the city's Muslim Judge (Qazi). If they are not available, then a virtuous and knowledgeable person among the relatives of the deceased should lead the funeral prayer. Even the Imām of the locality's mosque can lead the funeral prayer with the permission of the relatives of the deceased.

There are two imperative (Farḍ) parts in funeral prayer:

(1) to pronounce Allāh-u-Akbar four times and the

(2) Qayām i.e. to offer funeral prayer in standing position.

There are three Sunnat parts of funeral prayer:

(1) to praise Allāh

(2) invocation of blessings on Holy Prophet (S.A.W.) and the

(3) praying.

Funeral prayer is completely different from other prayers. There is no Rukū' or Sajdah or Qa'dah. The funeral prayer is not "conditioned" upon Jama'at (congregation) as other prayers. Even if it is performed by one person, it will be valid. It is good if there is a congregation, as many Muslims pray together for the forgiveness of the deceased. Funeral prayer should not be delayed and no undue wait should be made for more people to join the funeral congregation.

Procedure of Funeral Prayer

Place the bier (Janāzah) in front of the Imām who facing the Qibla stands in front of deceased's breast. Other people should form at least three rows. Then all should intend for funeral prayer.

Intention for Funeral Prayer

نَوَيْتُ اَنْ اُصَلِّيَ صَلٰوةَ الْجَنَازَةِ لِلّٰهِ تَعَالٰى وَالدُّعَاءُ لِلْمَيِّتِ۔

[Nawaytu an usalliya Ṣalāt-al-Janāzati Lillāhi Ta'ala Wa-ddu'a-u-Lilmayyiti.]

"I intend to offer funeral prayer. Prayer is for the Almighty Allāh and invocation for the deceased".

The Imām pronouncing the Takbīr loudly raises his hands and folds his arms. The followers (Muqtadīs) do the same after

him, but say Takbīr in a low voice, and recite Thana adding "Wa-Jalla Thanauka" after "wa-Ta'ala Jadduka".

Thana

سُبْحَانَکَ اللّٰھُمَّ وَبِحَمْدِکَ وَتَبَارَکَ اسْمُکَ وَتَعَالٰی
جَدُّکَ وَجَلَّ ثَنَائُکَ وَلَا اِلٰہَ غَیْرُکَ۔

[Subḥānakallāhumma wa-biḥamdika wa-tabārakasmuka wa-t'ālā Jadduka wa-jalla thanāuka walā ilāha ghayruka]

"Glory to be you, O Allāh! and I praise you. Blessed is your name, and you are exalted. Thy praise is great and there is no deity except thee."

After Thana, the second Takbīr is pronounced by the Imām without raising the hands and the blessings of Allāh are invoked upon the Holy Prophet (S.A.W.), by reciting Darūd. Then third Takbīr is recited by the Imām, without raising the hands and the following invocation is made for a major man or woman.

Invocation

اَللّٰھُمَّ اغْفِرْ لِحَیِّنَا وَمَیِّتِنَا وَشَاھِدِنَا وَغَآئِبِنَا وَصَغِیْرِنَا وَکَبِیْرِنَا
وَذَکَرِنَا وَاُنْثَانَا اَللّٰھُمَّ مَنْ اَحْیَیْتَہٗ مِنَّا فَاَحْیِہٖ عَلَی الْاِسْلَامِ وَمَنْ
تَوَفَّیْتَہٗ مِنَّا فَتَوَفَّہٗ عَلَی الْاِیْمَانِ۔

[Allāhummaghfir Liḥayyinā Wa Maiyyitinā Wa Shahidina Wa Ghā'ibinā Wa Ṣaghīrinā Wa Kabīrinā Wa Dhakarinā Wa Unthānā Allāhumma Man Aḥyaytahū Minnā Fa'ḥyihi 'Alal Islāmi Wa Man Tawaffaytahū Minnā Fatawaffahū 'Alal 'īmān.]

"O Allāh! Forgive those of us who are still living and those who are dead, those of us who are present and those who are absent, and our minors and our elders and our men and women. O Allāh! Let the one whom You keep alive from among us, live his life according to Islam, and let the one whom You give death, die as a believer".

Some people invocate thus:

اَللّٰهُمَّ اغْفِرْلَهٗ وَارْحَمْهُ وَعَافِهٖ وَاعْفُ عَنْهُ وَاَكْرِمْ نُزُلَهٗ وَوَسِّعْ مَدْخَلَهٗ وَاغْسِلْهُ بِالْمَآءِ وَالثَّلْجِ وَالْبَرْدِ وَ نَقِّهٖ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ وَابْدِلْهُ دَارًا خَيْرًا مِّن دَارِهٖ وَاَهْلًا خَيْرًا مِّنْ اَهْلِهٖ وَ زَوْجًا خَيْرًا مِّنْ زَوْجِهٖ وَاَدْخِلْهُ الْجَنَّةَ وَ اَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ۔

Allāhummaghfirlahū War Ḥamhū Wa'Āfihī Wa 'fu 'Anhū Wa Akrim Nuzulahū Wa Wassi'Madkhalahū Waghsilhū Bilmā'i Waththalji Wal bardi wa naqqihi Minal Khaṭāyā kamā Yunaqqath Thawbul 'Abyaḍu Minaddanasi Wabdilhu Dāran Khayram Mindārihī Wa Ahlan Khayram Min Ahlihī Wa Zawjan Khayram Min Zawjihī Wa Ad Khilhul Jannah. Wa A'idhhu Min'adhābilqabri Wa 'adhābinnār.

"O Allāh! Forgive this deceased and have mercy on him and forgive his mistakes and greet him with the best of Your blessings, widen his grave, wash away his sins with water, ice and hailstones and clean him of his sins as a white cloth is cleaned and purified of

dirt. Grant him home and relatives better than this world and also grant him a better wife than he has in this world and give him a place in Paradise and save him from the torments of grave and Hell".

If the deceased is a minor boy the invocation is thus:

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطاً وَّجْعَلْهُ لَنَآ اَجْرًا وَّذُخْرًا وَّاجْعَلْهُ لَنَا شَافِعًا وَّمُشَفَّعاً۔

Allāhummaj 'Alhu Lanā Faraṭanw Waj'alhu Lanā Ajranw Wa dhukhranw Waj'alhu Lanā Shāfi'anw Wa Mushaffa'ā.

"O Allāh! Cause him to be a means of salvation for us and cause his loss to become a means of reward and recompense for us and make him an intercessor for us and let his intercession be granted by You".

If the deceased is a minor girl, the invocation is thus:

اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرَطاً وَّ اجْعَلْهَا لَنَآ اَجْرًا وَّذُخْرًا وَّ اجْعَلْهَالَنَا شَافِعَةً وَّ مُشَفَّعَةً۔

[*Allāhummaj 'Alha Lanā Faraṭanw Waj'alha Lanā Ajranw Wa dhukhranw Waj 'alha Lanā Shāfi'ata nw Wa Mushaffa'ah.*]

"O Allāh! Cause her to become a means of salvation for us, and cause her loss to become a means of reward and recompense for us and make her for us an intercessor, whose intercession is granted by You".

After invocation, the Imām pronounces the fourth Takbīr and turns his face to the right and then to left saying Assalāmu 'Alaykum wa Raḥmatullāh (Peace be upon you and Allāh's mercy) each time and followers (Muqtadīs) do the same to bring the prayers to completion.

Just as we have duties toward living Muslims, we have certain duties toward dead also. One should try to join funeral prayer and besides this, one should be praying for the forgiveness of dead to Allāh. Charity and alms too should be given in the name of Allāh. But those acts should be avoided which are not prescribed by our beloved Holy Prophet Ḥazrat Muḥammad (S.A.W.).

EXERCISE

Write the answers of the following questions:

1. What is the status of Funeral Prayer (Namāz-e-Janāzah)?
2. Who should lead the Funeral prayer?
3. What are the imperative (Farḍ) and Prescribed (Sunnat) parts of the Funeral prayer?
4. What is the procedure of offering Funeral prayer?
5. How many Takbīrāt are there in the Funeral prayer?
6. What are the rights of deceased on us?
7. Define the term "Farḍ-e-Kifāyah".

Fill in the blanks:

1) On hearing the news of death, one has to invoke.....
2) Funeral prayer is ..... in nature.
3) The Funeral prayer is ..... from other prayers.
4) The Funeral prayer is not conditioned upon .....

Say whether true or false?

1. Our beloved Prophet Muḥammad (S.A.W.) has forbidden us from crying out loudly on hearing news of death. ( )
2. There is no fixed time for Funeral Prayer. ( )
3. The Imām of the locality can lead the Funeral prayer without the permission of the relatives of the deceased. ( )
4. We should try to join the Funeral prayer. ( )

Activity

Learn the invocations and their translations related to Funeral Prayer.

◆◆◆

Lesson 3

ZAKĀH

Zakāh is also imperative (Farḍ) on Muslims, just like Prayer (Ṣalāh) of five times a day and Fasting (Roza) during the month of Ramaḍan. The only difference is that prayers and Fasting are imperative on every Muslim poor or rich but Zakāh is imperative on rich Muslims only, who are having a certain amount of silver, gold or their equivalent amount of cash. Prayer and Fasting are physical worships whereas Zakāh is pecuniary worship. Prayer and Fasting are obligations due to Allāh and Zakāh too is an obligation due to Allāh but it also includes one's obligation towards fellow beings. Zakāh is one of the basic pillars of Islam. Qur'ān contains clear proof of Zakāh being an imperative duty (Farḍ) towards Allāh. One, who denies it, can never be a Muslim and one who is rich enough and still neglects to pay Zakāh is a big sinner.

The person who offers Ṣalāh and pays Zakāh is the one who gets guidance from Qur'ān. The significance of Zakāh is proved by the fact that one who does not pay Zakāh is never guided divinely. Qur'ān has emphasised nearly eighty two times for the payment of Zakāh and thirty two times it has been mentioned along with Prayer as a form of worship. Zakāh has been described as identification (sign) of Muslims and the non-payment of Zakāh is an attribute of polytheists (Mushrikīn) and

hypocrites (Munafiqīn). Those who pay Zakāh will be blessed with unlimited favours and comforts in paradise. Those who avoid paying Zakāh will be tormented very severely. It is mentioned in Qur'ān that those who accumulate gold and silver and do not spend a part of their wealth in the way of Allāh, will be severely punished in the Hereafter.

Almighty Allāh says in the Holy Qur'ān:

وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ۙ يَّوْمَ يُحْمٰى عَلَيْهَا فِيْ نَارِ جَهَنَّمَ فَتُكْوٰى بِهَا جِبَاهُهُمْ وَ جُنُوْبُهُمْ وَ ظُهُوْرُهُمْ ؕ هٰذَا مَا كَنَزْتُمْ لِاَنْفُسِكُمْ فَذُوْقُوْا مَا كُنْتُمْ تَكْنِزُوْنَ ۝ (التوبہ:۳۴-۳۵)

Walladhīna yaknizūnadhdha haba Wal fiḍḍata Walā yunfiqū Nahā fī Sabīlillāhi. Fabashshirhum Bi'Adhābin Alīm. Yawma Yuḥmā 'Alayhā Fī Nāri Jahannama Fatukwā Bihā Jibā huhum Wa Junūbu hum Waẓuhūruhum. Hāzā Mā Kanaztum Li anfusikum Fadhūqū Mā Kuntum Taknizūn.

"And (as for) those who hoard up gold and silver and do not spend it in Allāh's way, announce to them a painful chastisement on the day when it shall be heated in the fire of Hell, then their foreheads and their sides and their backs shall be branded with it (saying): this is what you hoarded up for yourselves therefore taste what you hoarded."

(Surah Taubah, Verse 34 - 35)

Even the Saying of the Ḥazrat Muḥammad (S.A.W.) (Ḥadīth) informs about very severe punishments for such people. The Holy Prophet (S.A.W.) said, "The wealth of the person who is favoured with it by Allāh, but who does not pay Zakāh on it, will appear on the Day of Judgment as a deadly poisonous snake with a bald head having two black spots over its eyes; it will twine itself round the neck of the greedy miser and setting its poison-teeth between the jaws, will say: 'I am your wealth that you kept hoarded, I am your treasure'."

Tawba! Tawba!! What a horrible punishment! Which Muslim will still neglect to pay Zakāh, after hearing about such punishment?

After Ḥazrat Muḥammad (S.A.W.), when Ḥazrat Abū-Bakr Siddique (R.T.A.) became the Caliph (Khalīfah), some people refused to pay Zakāh. Caliph declared Holy War (Jihād) on them. Ḥazrat 'Umar (R.T.A.) said, "How can you declare Holy war on them? These people have professed faith in Kalmah". Ḥazrat Abū-Bakr Siddique (R.T.A.) answered, "I swear by Allāh, I will go on war with him who will discriminate between Ṣalāh and Zakāh. By God, I will wage war on them if they withhold even a rope of camel." This event goes to show the significance of Zakāh. The payment of Zakāh paves the way to the welfare of both the worlds. By giving away Zakāh, our wealth gets purified, and it lessens our love for riches and wealth. Paying of Zakāh is a divinely prescribed way of cleansing one's heart of all kinds of worldly greed and material affections and it inculcates sympathy for poor brethren. They are helped by us; and there is a proper distribution of wealth and both rich and poor are benefitted by this. It is not fair that some people roll in riches and luxuries, some people find it extremely

hard to make both ends meet. The Companions of the Holy Prophet (S.A.W.) were so generous that they never kept a single dirham with them, which was more than their needs. Ḥazrat Abu-Dhar-Ghifari (R.T.A.) was in the habit of preaching merits of Zakāh, whenever the opportunity came his way and whenever he saw some people together in a group.

Meaning of Zakāh

Zakāh means to increase and purify the wealth. If one possesses gold and silver and trade goods in the prescribed quantity/amount for one full year, then one has to give away one-fortieth portion of that to a deserving Muslim and this is Zakāh. There are six conditions for Zakāh to be compulsory:

1) **To be a Muslim.** It is not obligatory on non-Muslims. The non-Muslims governed by a Muslim regime, need not pay Zakāh to the government.
2) Zakāh is imperative (Farḍ) on a **sensible man.** A mad person is exempted from this obligation.
3) Zakāh is not imperative on **minor children,** no matter how much of property they possess.
4) Zakāh is imperative on a person possessing property and wealth in excess of a **minimum exemption limit (Niṣāb).**
5) Passing of a **complete year** over the wealth.
6) Having surplus to one's basic needs and legitimate requirements like items of food and drink, dress, house to live in and the implements of a profession.

Niṣāb (Minimum Exemption Limit)

Niṣāb is the minimum prescribed limit of wealth or

property on which Zakāh becomes payable, annually. There is difference in Niṣāb for animals; and for gold and silver.

Niṣāb for Gold and Silver

If one possesses fifty-two and a half tolas of silver (which is approximately 572 grams) for one complete year, or one possesses seven and a half tolas of gold (which is approximately 80 grams) for one complete year, then one fortieth portion (two and a half per cent) of it has to be paid towards Zakāh. The easy method is to find the monetary value of the gold and silver and to pay two and half per cent of that value as Zakāh. Hard currency and notes actually represent silver and gold. Therefore if the amount of currency possessed by a person equals the above Niṣāb, he will have to pay Zakāh.

Zakāh is also payable on ornaments. Once, two ladies came to the Holy Prophet Ḥazrat Muḥammad (S.A.W.). They were wearing bracelets. The Holy Prophet Ḥazrat Muḥammad (S.A.W.) asked them as to whether they had paid Zakāh for the bracelets? When the ladies answered in negative, the Holy Prophet Ḥazrat Muḥammad (S.A.W.) said, "Are you prepared to wear bracelets of fire around your arms?" The ladies replied, "No." The Holy Prophet Ḥazrat Muḥammad (S.A.W.) instructed them to pay Zakāh due on the bracelets.

Zakāh is also payable on trade goods. If the value of trade goods is equal to fifty-two and a half tola silver and is in possession for one full year, then the Zakāh has to be paid.

Niṣāb of Animals

—For Goats & Sheep

If a person possesses forty sheep and goats, he has to pay one goat or sheep as Zakāh. Zakāh will be calculated on the

basis of the following Niṣāb and rates:

For 40 to 120	1 goat or sheep of at least one year of age.
For 121 to 200	2 goats or sheep of at least one year of age.
For 201 to 399	3 goats or sheep of at least one year of age.
For 400	4 goats or sheep of at least one year of age.
For every additional 100 or part thereof	1 goat or sheep of at least one year of age.

—For Cows and Buffaloes

Zakāh is levied if a person possesses thirty (30) cows or buffaloes.

For 30 to 39	1 calf of at least of one year of age.
For 40 to 59	1 calf of at least of two year of age.
For 60	2 calves of at least of one year of age.
For each additional 30	1 calf of at least of one year of age.
For each additional 40	1 calf of at least two years of age.

—For Camels

For 5 to 9	1 goat.
For 10 to 14	2 goats.
For 15 to 19	3 goats.
For 20 to 24	4 goats.
For 25 to 35	1 camel colt in its second year of age.

'Ushr (The Tithe)

'Ushr is the Zakāh levied on land produce. Its regulations are a little different from Zakāh. It is also mentioned in the Qur'ān that "spent in the way of Allāh your clean earnings and the produce of land which we have bestowed on you". And it is

also mentioned that "When they bear fruits, eat out of them and pay the 'Ushr."

The Holy Prophet Ḥazrat Muḥammad (S.A.W.) said: "Give charity out of the land's produce". Holy Companions used to give 'Ushr of crops, fruits, honey etc. 'Ushr is imperative (Farḍ) on every Muslim. It has no condition of being sane or mature. Neither had it Niṣāb or the time restriction of one year.

If the land is irrigated naturally without any artificial means then one tenth part of whole produce should be given as 'Ushr. And if land is irrigated by artificial means then one twentieth part of whole produce should be given as 'Ushr.

Heads of Expenditure of Zakāh

According to the Holy Qur'ān, there are following eight categories of people entitled to receive Zakāh:

(1) *Fuqara* (The Poor): Who has a meagre source of income, which does not suffice their basic needs, or a person who has lost all his belongings due to natural calamity like flood, storm and riots etc.

(2) *Masakīn* (The destitutes and needy): Who have nothing to eat, can not earn and are helpless. Orphans and widows are also included in this category.

(3) *'Āmil*: People who are appointed to collect Zakāh.

(4) *Muallafat-ul-Qulūb* (Winning over hearts): This concerns the people whose hearts are to be won for Islām.

(5) *Riqāb* (Ransoming of Slaves): Zakat money can be used to purchase the freedom of slaves and the prisoners of wars.

(6) *Ghārim* (Helping the debtors): Zakāh can be spent to pay off the debts of those who can not clear their debts inspite of their best efforts.

(7) *Fee Sabīlillāh* (In the way of Allāh): Zakāh can be spent on persons who put forth all efforts for the establishment and the domination of Islām.

(8) *Ibnussabīl* (Travellers): Zakāh can be spent to help travellers, even if they are rich at home.

Zakāh should be deposited in the Muslims' Baitul-Māl (Public Treasury) and should be spent on these eight categories of prescribed people. If there is no Baitul-Māl, it should be established and until it is done, Zakāh should be spent individually on the needy and poor people. Zakāh should be paid according to the lunar calendar. It should be intended while giving Zakāh that this wealth is spent for the sake of Allāh. It is not necessary that the recipient is informed that he is being paid Zakāh.

EXERCISE

Write the answers of the following questions:

1. What is Zakāh?
2. What are the conditions for Zakāh becoming imperative (Farḍ)?
3. What is the importance of Zakāh?
4. What is Niṣāb? What is the Niṣāb of gold and silver?
5. Define 'Ushr.

6. What are the heads of expenditure of Zakāh?
7. At how many places Zakāh has been mentioned along with Ṣalāh?

Fill in the blanks:

1) ..... is compulsory just like five times' prayer and fasting.
2) Zakāh is one of the ..... of Islām.
3) Qur'ān has emphasised nearly ..... times for the payment of Zakāh.
4) Prayer and fasting are physical worships but Zakāt is ..... worship.
5) If the land is rain fed without artificial irrigation then 'Ushr is .....
6) If the land is irrigated artificially then ..... portion of the whole produce should be given as 'Ushr.

Tick ✓ or ✗ on the following statements:

(i) Zakāh is one of the fundamental pillars of Islām. ( )
(ii) It is a loss of both the worlds if Zakāh is paid. ( )
(iii) Zakāh has not been described as an identification of Muslims. ( )
(iv) It is not allowed to pay Zakāh to the travellers. ( )

◆◆◆

Lesson 4

ḤAJJ

Long ago Ḥazrat Ibrahīm (A.S.) and Ḥazrat Ismā'īl(A.S.) built a house in Makkah for the worship of the Almighty Allāh. This is known as Khana-e-Ka'bah or Baitullah. Baitullah mean "House of Allāh". Afterwards, some misguided people placed idols in Khana-e-Ka'bah and worshipped those idols. Our beloved Prophet Ḥazrat Muḥammad (S.A.W.) cleansed Khana-e-Ka'bah, removed all idols and purified Khana-e-Ka'bah. He once again made Khana-e-Ka'bah the centre of spreading the Oneness (Tauḥīd) of Allāh and the worship of Only One God that is Allāh, throughout the world.

Ḥajj

Ḥajj is the pilgrimage visit to Khana-e-Ka'bah during prescribed days and worship in 'Arafāt ground. Ḥajj is a very important worship in Islām. Prayer (Ṣalāh) and Fasting are physical worships, Zakāh is pecuniary worship, but Ḥajj is both physical and pecuniary worship. Ḥajj is obligatory on rich, sane, mature and healthy Muslims once in life time. Security on the way and the house hold expense of the family in his absence is also essential. For a woman, the company of a Maḥram male like father, son, brother or husband is also essential.

When did Ḥajj become Farḍ

When the Holy Prophet Ḥazrat Muḥammad (S.A.W.) migrated to Madīnah and Muslims breathed a sigh of relief, Allāh commanded in 6th Hijri for Ḥajj: "Perform Ḥajj and 'Umrah to please Allāh". But that year non-believers of Makkah did not allow him to perform Ḥajj and he returned without performing Ḥajj. However, during 10th Hijri, with thousand of Companions he went from Madīnah to perform Ḥajj and then along with more than one lakh people Ḥajj was performed by him.

Excellence of Ḥajj

There is a great importance and excellence of Ḥajj in Islām. It is mentioned in the Qur'ān: "Allāh has, therefore, a right on the people that the one who can afford to reach the House, should perform Ḥajj there; and the one who disobeys (this commandment should know that) Allāh is All-Sufficient and does not stand in need of any creature of the worlds." (Surah Aale 'Imrān: Verse 97). Ḥajj's excellence is also mentioned in several sayings (Aḥādīth) of the Holy Prophet (S.A.W.). Holy Prophet Muḥammad (S.A.W.) said, "The person who performed Ḥajj to please Allāh and did not commit any indecent act, nor fought with any body or indulged in any sort of disobedience of Allāh during Ḥajj period, will return home as pure of sins, as he was on the day his mother bore him." (Bukhāri, Muslim). Of course, Ḥajj wipes out all evils of an individual, only when the purpose of Ḥajj is to please Allāh, and nothing else. But if it is performed to earn a good name, to impress others of one's own piety and other worldly benefits, then it is of no use. Jihād is a very excellent form of worship in

Islām. Jihād is to fight in the way of Allāh. No other virtue can surpass this. Holy Prophet Muḥammad (S.A.W.) once said, "For women, Ḥajj is Jihād."

He also said, "The person who in spite of possessing necessary means for performing Ḥajj and a conveyance that can carry him to the House of Allāh, does not go for Ḥajj, may die a Jew or a Christian it will not make a difference." Ḥajj carries many rewards. Paradise is the reward of Ḥajj. He also said, "Those who go for Ḥajj are Allāh's guest. Allāh will listen to their plea of forgiveness and if they seek salvation Allāh Almighty might grant it to them." After Ḥazrat Muḥammad (S.A.W.), his holy Companions (R.T.A.) also made careful arrangements for Ḥajj. The rightly guided Caliphs also during their periods elaborately arranged for and performed Ḥajj. Only Ḥazrat 'Alī (R.T.A.) could not get an opportunity to perform Ḥajj during his period of Caliphate (Khilāfat) due to enormous disturbances. Muslim governors from far off places were called to know the state of affairs and suggestions were given to them. Whenever important orders were to be made public, they were announced during the general gathering of Ḥajj, so that the same reached every nook and corner of Islāmic regime. Ḥazrat 'Umar (R.T.A.) once said, "Those who do not perform Ḥajj in spite of affording it, I will wage Holy War (Jihād) against them". Ḥazrat Abu-Sa'īd (R.T.A.) said, "Doomsday (Qayāmat) will occur when people will abandon Ḥajj of Khana-e-Ka'bah."

Terminologies of Ḥajj

(1) 'Iḥrām

Donning the pilgrim's garments or dress of Ḥajj, having intention for Ḥajj and reciting the invocation of Ḥajj.

(2) Mīqāt

The place where from the Ḥajj pilgrims enter into the State of 'Iḥrām.

(3) Talbiyah

It is the proclamation of the prescribed words, which an intending pilgrim has to pronounce after entering into the State of 'Iḥrām; and to keep on repeating till the completion of Ḥajj. The Pilgrim should keep on repeating Talbiyah while sitting, standing and performing all the components of Ḥajj. The Talbiyah is as follows:

لَبَّیْکَ اللّٰھُمَّ لَبَّیْکَ لَا شَرِیْکَ لَکَ لَبَّیْکَ، اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَکَ وَالْمُلْکَ، لَاشَرِیْکَ لَکَ۔

Labbayka Allāhumma Labbayka, lā-Sharīka Laka Labbayka, Innal-ḥamda Wanni'mata Laka Wal-Mulka, Lā Sharīka Lak.

"Here I am, O Allāh! Here I am (in Your presence). Here I am. You have no partner, I am here! All praise is due to You alone. You alone can bless. You alone are the Sovereign and You have no partner."

(4) Tahlīl

To pronounce *"Lā-Ilāha Iallallāhu Muḥammad-ur-Rasūlullāh."*

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

"There is no God but Allāh, Muḥammad is his messenger."

(5) Ṭawāf

To circumambulate Khana-e-Ka'bah.

(6) Wuqūf

To halt for some time in the plains of 'Arafāt and Muzdalifah.

(7) Rami

To cast pebbles at Jamrah (Stone Pillars at Mina).

(8) Taḥlīq

Getting one's head shaved.

(9) Taqṣīr

Getting one's hair clipped or shortened.

(10) 'Umrah

To don 'Iḥrām and circumambulate Khana-e-Ka'bah and to run between Mount Ṣafā and Marwah. Unlike Ḥajj, there is no appointed month, day or time for 'Umrah.

Kinds of Ḥajj

There are three kinds of Ḥajj: Ifrād, Qirān and Tamattu'.

—Ifrād

Ḥajj in which a pilgrim dons 'Iḥrām with the intention of performing Ḥajj only is called "Ifrād". One who performs this type of Ḥajj is called "Mufrid".

—Qirān

Ḥajj in which a pilgrim dons 'Iḥrām with the intention of performing 'Umrah and Ḥajj together with the same 'Iḥrām, is called "Qirān". One who performs this type of Ḥajj is called "Qārin".

—Tamattu'

This is performing 'Umraḥ during Ḥajj period and to take off Iḥrām after accomplishing 'Umrah. Again after some interval, the Pilgrim puts on 'Iḥrām garments with the intention of performing Ḥajj on the appointed days. Such a pilgrim is known as Mutamatti'.

Procedure of Ḥajj

There are following three imperatives (Fara'iḍ) in Ḥajj, without which Ḥajj is not valid:-

1)	'IḤRĀM	- donning special garments for Ḥajj
2)	WUQŪF-E-'ARAFĀT	- halting at the plains of 'Arafāt
3)	ṬAWĀF-E-ZIYĀRAH	- performing Ṭawāf without 'Iḥrām anytime between 10th-12th Dhil-Ḥijjah

The procedure of Ḥajj is as follows:

The pilgrim starts with the circumambulation of Ka'bah which is called Ṭawāf-e-Qudūm and kisses Ḥajar-e-Aswad. Then the pilgrim runs between the two mounts of Ṣafā and Marwāh. On the 8th of Dhil-Ḥijjah, pilgrims go to Minā after Fajr prayer. They spend the night in Mina. On 9th Dhil-Ḥijjah they go to the plain of 'Arafāt and remain there till evening. That day, the plain of 'Arafāt turns into a sea of humanity wherein millions of Allāh's servants of all races, black and white, big and small, clad in similar dress and all devotedly praying their Only One Creator and praising His Supremacy, intoxicated with His divine love. Nobody there is poor or rich, no one is small or big, and no one is ruler or ruled, all are

servants of Only One Allāh. All are brothers. All share the same message and implore for the same forgiveness. All the praises are for Allāh alone. All blessings are bestowed only by Him. He has no compeer. We are all His servants and are at His door steps at His call.

The pilgrims offer the prayer of Ẓuhr and 'Aṣr together at 'Arafāt. After sunset they proceed towards Muzdalifah without offering Maghrib prayer which along with Isha prayer is offered at Muzdalfah. They halt at Muzdalifah for the night.

On the morning of 10th Dhil-Ḥijjah after Fajr prayer they return to Minā. They reach Minā before noon and cast pebbles seven times at 'Jamarah-e-Aqabah' (the last of Stone Pillars). This is Rami. After Rami, they stop pronouncing Talbiyah. Now sacrifice of animal is offered and head is shaved or clipped and 'Iḥrām taken off. Women are required to cut only an inch or so of their hair ends. After coming out of the state of 'Iḥrām, pilgrims put on their usual dress and stay in Minā till 12th of Dhil-Ḥijjah. During these days, Khana-e-Ka'bah's circumambulation can be done at any time. Ḥajj ends as soon as the 12th of Dhil-Ḥijjah ends.

After finishing Ḥajj, pilgrims proceed towards our beloved Prophet Muḥammad (S.A.W.)'s city Madīnah and pay visit to Holy Prophet's tomb and offer prayers in Masjid-e-Nabavi and invoke Allāh's blessings and peace on Ḥazrat Muḥammad (S.A.W.). At the culmination of this esteemed journey, they return home amassing the wealth and riches of both the worlds. May Allāh grant all of us the opportunity of visiting Khana-e-Ka'bah, to see the sacred shrine of our Holy Prophet Muḥammad (S.A.W.) with our own eyes and enrich us with the rewards of Ḥajj. (Āmīn!).

EXERCISE

Write the answers of the following questions:

1. What is Ḥajj?
2. What are the conditions essential for performing Ḥajj?
3. Explain the significance of Ḥajj according to Qur'ān.
4. Write a Ḥadīth about Ḥajj.
5. How many kinds of Ḥajj can be performed? Define them.
6. What is Talbiyah? Write with translation.
7. In which place is Ẓuhr and 'Aṣr prayers are prayed together?
8. What do you understand by 'Umrah?

Fill in the blanks:

1) Maghrib and 'Ishā Prayers are offered together at .....
2) After Ḥazrat Muḥammad (S.A.W.), his holy companions (R.T.A.) also made careful arrangements for .....
3) Ḥajj pilgrims pay privileged visit to ..... and invoke Allāh's blessings and peace on the Holy Prophet Ḥazrat Muḥammad (S.A.W.).

Say whether true or false:

(i) Ḥajj is very important worship in Islām. ( )

(ii) Ḥajj is imperative (Farḍ) three times on every Muslim. ( )

(iii) Holy Prophet Ḥazrat Muḥammad (S.A.W.) cleansed Khana-e-Ka'bah and removed all the idols placed therein. ( )

(iv) Allāh commanded Ḥajj as imperative from 7th Hijri. ( )

(v) Ḥajj in itself is Jihād for women. ( )

(vi) The 'Isha and Fajr Prayers are offered together in Muzdalifah. ( )

Match the columns

	A		B
1)	Qirān	a)	To put on Ḥajj garments with the intention of performing Ḥajj and invocating for Ḥajj.
2)	Taḥlīq	b)	Getting one's hair clipped and shortened.
3)	Ṭawāf	c)	The pilgrims don Iḥrām with the intention of performing 'Umrah and Ḥajj together.
4)	Taqṣīr	d)	The place where the pilgrims put on 'Iḥrām.
5)	'Iḥrām	e)	Circumambulation of Khana-e-Ka'bah.
6)	Mīqāt	f)	Getting one's head shaved.
7)	Rami	g)	To halt at 'Arafāt and Muzdalifah.
8)	Wuqūf	h)	To cast pebbles at Jamrah.

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Lesson 5

GLORIOUS QUR'ĀN

Allāh has favoured us immensely. Allāh has bestowed upon us innumerable favours; but the greatest of favours is that He taught us the right method of leading our life. He revealed His book to our Holy Prophet Ḥazrat Muḥammad (S.A.W.). This book distinguishes right from wrong. In this book Allāh describes what pleases Him. This book also explains the good qualities and merits of Allāh's dear servants. It also describes the method of attaining Paradise and avoiding Hell. The Glorious Qur'ān is the book of the comprehensive guidance to humanity in all walks of life. It contains the laws for the welfare of worldly affairs and also religion. By following this book, we will be successful in this world and attain paradise in the Hereafter. There can be no guidance without Qur'ān.

Glorious Qur'ān was revealed on Ḥazrat Muḥammad (S.A.W) in stages as per need, and was completed over a period of twenty three years. Glorious Qur'ān exists in its original form and will remain so eternally, till the Day of Judgment. The teachings of Qur'ān are for all periods and for all nations. It is the complete code of conduct for our whole life. Allāh teaches the true concepts and describes the correct way of worship in Qur'ān. Qur'ān also contains our duties and rights towards our parents and our other kinsmen. It also describes the principles

of good behaviour towards common man and also the method of educating and training an individual to face the problems of every day life. Not only this, the principles and regulations of conducting business are also clearly described by Qur'ān. The legitimate ways of earning one's own livelihood and spending these earnings are also explained in Qur'ān. Qur'ān also describes the principles on which world peace and Allāh's Sovereignty and rule should be established. It explains the laws and prescribes rules for the best organisation of worldly affairs. In short, Qur'ān fulfils our need of all laws and rules for a better life in this world. Now, one needs no other law and rule for the governance of one's life. By adopting these rules, the welfare of our life in this world and in the Hereafter is guaranteed. People who believe in other laws and regulations apart from those found in Qur'ān have in fact never read or believed in Qur'ān as commanded by Allāh.

Collection and Compilation

The complete Qur'ān was recorded during the life of Ḥazrat Muḥammad (S.A.W.). People of that time used to read it in the same compiled order as we read it today. This compilation was according to Allāh's command given to Ḥazrat Muḥammad (S.A.W.). Whenever any verse was revealed, Ḥazrat Muḥammad (S.A.W.) asked his companions who could write, to record it in a particular Surah and whenever a complete Surah was revealed, he (S.A.W.) asked them to record it after another particular Surah. There existed hundreds of Huffaz (who remember Holy Qur'ān by heart) during the time of Ḥazrat Muḥammad (S.A.W.) itself. Glorious Qur'an was recorded in written form; but it was recorded on different things

like paper, leaves and skins. Shortly after the Holy Prophet (S.A.W.)'s demise, Ḥazrat Umar (R.T.A.) drew Ḥazrat Abu-Bakr (R.T.A.)'s attention towards the compilation of Qur'ān and thus Hazrat Abu-Bakr (R.T.A.), after consulting front line companions, got the Glorious Quran compiled into one volume. During the period of Ḥazrat Uthmān (R.T.A.), Islam spread to far away countries and even those people who were not Arabs adopted and came into the fold of Islam. Till then, the Glorious Qur'ān was recited by different tribes in their different local dialects and accents. Ḥazrat Uthmān (R.T.A.), in order to avoid possibility of any confusion and misunderstanding, got prepared many copies of Qur'ān in accordance with various accents and dialects of Quraish tribes and these copies were sent to every nook and corner of Islāmic empire. All were ordered to follow this uniform recitation of Qur'ān.

Recitation (Tilāwat)

The name 'Qur'ān' has been given by the Almighty Allāh Himself. The Qur'ān means repeatedly recitation and much recited book. That is the reason we recite Qur'ān immensely. Holy Prophet Muḥammad (S.A.W.) used to recite Qur'ān quite often. Sometimes, he recited it to others and sometimes made others recite it to him. Every year during Ramaḍān, he used to recite the complete Qur'ān to Ḥazrat Jibraīl (A.S.). Even the Companions usually used to spend their time reciting Qur'ān. Qur'ān is such a book which demands repeated recitation. Recitation of Qur'ān increases our love for Allāh and our faith is refreshed. Recitation of Qur'ān urges us to follow the true ways of Allāh's Prophets and our love and respect for pious and great men get increased. It also infuses in us the strength of

warding off evils and performing good deeds and to become virtuous. Besides this, we always desire to please Allāh by our conduct. That is the reason, Hazrat Muḥammad (S.A.W.) said, "The best amongst you is the one who recites and teaches Qur'ān".

Tilāwat or reading means to understand what is being read. We understand Qur'ān while reading it, deliberate and ponder on its each word. Glorious Qur'ān is like a mirror which reflects its reader's every single virtue and evil. To be benefited by the reading of Qur'ān, it is essential to remember following three points:

(1) Whenever we read Qur'ān, it must be our staunch belief that this book is revealed by Allāh. It is the most sacred book of Allāh. There is no error whatsoever of any sort in this book. The welfare of both the worlds depends upon the following of the teachings of this book. It is the ultimate guidance. If this book is abandoned, there is nothing left for our enlightenment.

(2) Glorious Qur'ān should be read and recited with a good and sincere intention. It should not be read and recited to impress other people of one's piety or to win other peoples praise. Worldly benefits of such kind dilute the real value and worth of Tilāwat. Glorious Qur'ān should be recited only to gain Allāh's approval and His guidance to become virtuous and to be blessed with Paradise in the Hereafter.

(3) One should have the firm resolution before reading Qur'ān to follow all the commands of this book with sincerity, devotion and faithfulness, to avoid all the characteristics of evil people as described in Qur'ān and to adopt all the merits and good qualities of pious and

virtuous people also described in it.

Keeping in mind all these three points, if one reads Qur'ān, one will abhor each and every evil and one will sincerely be inspired to do good deeds and be virtuous from the very depth of one's heart. The evil way will seem to be very dark, narrow and miserable. The path of virtue and truth will appear to be very bright and spacious.

O My Provider! Grant us the capability to understand Qur'ān and also grant us the divine help to follow it. (Āmīn).

EXERCISE

Write the answers of the following questions:

1. Why was Glorious Qur'ān revealed by Allāh?
2. What do you know about the collection and compilation of Qur'ān?
3. Why is Qur'ān so called? What is the meaning of Tilāwat?
4. What are the points to be considered while reciting Qur'ān?
5. What are the teachings of Glorious Qur'ān?
6. What are the benefits obtained by Qur'ān's recitation?

Fill in the blanks:

1) Glorious Qur'ān was revealed in stages over a period of ..... years.
2) Qur'ān is the ..... of our whole life.

3) Qur'ān describes the principles .....towards common man.

4) Ḥazrat Uthmān (R.T.A.) made many copies in dialect and accent of.....

5) The best amongst you is the one who ..... and ..... Qur'ān.

Activity

You must read and understand Qur'ān daily.

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Lesson 6

CONDUCT OF THE HOLY PROPHET ḤAZRAT MUḤAMMAD(S.A.W)

Our beloved Ḥazrat Muḥammad (S.A.W.) is Allah's last messenger to the mankind. Allāh endowed him with all the virtues. We have no words to praise him. No words are sufficient to describe his merits. In short, he ranks only next to Allāh.

The Holy Prophet Ḥazrat Muḥammad (S.A.W.) was "The Best." It was his daily routine to get up in the early hours of the morning, perform ablution (Wuḍu), clean teeth by using Miswāk and offer Namāz-e-Tahajjud. He offered quite lengthy prayers slowly and calmly. He beseeched and invocated Allāh for forgiveness. He offered Morning Prayer (Fajr) at early time. He recited lengthy Qur'ānic verses and recited them very clearly. He liked to recite Qur'ān daily and also listened to others' recitation. He was so tremendously influenced by the recitation of Qur'ān that he would burst into tears and cry inconsolably. He would be emotionally moved on hearing of Qur'ān's recitation. Qur'ān is definitely Allāh's word. The heart which does not melt at the recitation of Qur'ān is not the heart of a Muslim.

The Holy Prophet Ḥazrat Muḥammad (S.A.W.) used to remember and praise Allāh all the time and feared Him very much. Fear of Allāh, the Almighty, made him cry while offering prayers and very often he spent the whole night crying in his prayers. The Holy Prophet Ḥazrat Muḥammad (S.A.W.) was a very cheerful and oft smiling person. He was very soft-hearted and kind man. He never hurt anyone's feelings and never uttered bad language. He would never found faults with others and would never back bite. He never condemned others. He always behaved lovingly and sincerely with others. He never picked up quarrels with anybody. He had never hurt anybody nor abused anyone.

The Holy Prophet Ḥazrat Muḥammad (S.A.W.) was a truthful and righteous person. He always told truth. He said, "There is salvation in truth and destruction in falsehood". People called him "Ṣādiq" which means "True Person". The Holy Prophet Ḥazrat Muḥammad (S.A.W.) was honest. He said, "Those people who are dishonest have no faith (Īmān)." People entrusted him with their belongings and used to rely on him with full confidence. Because of this characteristic, people of Makkāh gave him the appellation of "Amīn" which means "Trust-worthy".

The Holy Prophet Ḥazrat Muḥammad (S.A.W.) cared for sick, kept himself informed about them. He visited the sick and ill people, consoled them and prayed for their health. When he met some one on his way, he was the first to offer salām and shake hands. He used to sit among the gathering and never liked to sit in a distinctive place. He moved about with everybody and did his personal work by himself. He had high regard for hard work. He was very fond of horse-riding.

The Holy Prophet Ḥazrat Muḥammad (S.A.W.) liked vinegar, honey and meat. He ate simple food and ate cheerfully whatever was placed before him and never found fault with food. He disliked the smell of onion and garlic and said, "Do not eat garlic and onions before coming to mosque". He liked simple dress. His usual dress was a shirt and a garment for lower parts of the body (Tahband). He used a sheet to cover his shoulders and a cap on his head before putting on a turban. He wore white garments and liked white colour and always wore clean clothes.

The Holy Prophet Ḥazrat Muḥammad (S.A.W.) liked perfume very much, and adored the gift of perfume. He used to apply perfume and wherever he went, the place used to fill with fragrance. He never wore dirty clothes. He bathed, combed his hair, applied oil to hair and put collyrium (Surma) in his eyes. He was always clean and tidy and instructed his companions to be clean always.

The Holy Prophet Ḥazrat Muḥammad (S.A.W.) loved children. Whenever he saw children on his way, he used to offer salām first to them and indulged with them in long and sweet conversation. Children used to cling to him on seeing him. He would kiss them, lift the younger ones to his lap and spoke very softly with them. When he reached Madīnah, small girls sung happily to welcome him. He (S.A.W.) asked whether they liked him. The girls said, "Yes, we adore you." Then he replied, "I also do."

The Holy Prophet Ḥazrat Muḥammad (S.A.W.) used to speak clearly and distinctly so that any one listening to him can understand him clearly. He had a loud voice, but he never shouted. He recited Qur'ān in a raised voice. When he recited

Qur'ān in Ka'bah, it could be heard in nearby houses. The Holy Prophet Ḥazrat Muḥammad (S.A.W.) was a man of few words but when he spoke, he spoke purposefully.

The Holy Prophet Ḥazrat Muḥammad (S.A.W.) was the seal of the Prophets. He brought the last message to every one and informed every one about Allāh. He called Allāh's servants towards Allāh; taught people about virtues and bid them to be virtuous and righteous and do good deeds. He prevented people from doing evils. He asked people to worship only One Allāh. He prevented people from worshipping false and spurious gods and said, "There is none worthy of worship but Allāh".

The Holy Prophet Ḥazrat Muḥammad (S.A.W.) explained to people that Allāh is the Creator of all the things. We all are created by Allāh. He is our only Provider. He alone gives life to us and He is the One who gives death to us. Benefits and losses are decided by Him. Honour and dishonour are in His possession. If he wants one to suffer misfortune, none can ward it off, and none can stop Him to do good for someone. To command is only His Privilege. He rules the whole universe. He is the only Monarch. All others are helpless.

The Holy Prophet Ḥazrat Muḥammad (S.A.W.) said, "O People! Worship One God, "ALLĀH". Obey His commands; and obey only Him. Man is nothing but His servant, His slave. There is honour in this slavery and therein lies the welfare of both the worlds. One who obeys Him will obtain a good life in this world and also in the Hereafter (Ākhirah). Those who disobey Him will be disgraced both in this world as well as in the Hereafter.

Ḥazrat Muḥammad (S.A.W.) explained to the people that

this world will end one day. Sun and moon will collide and shattered to pieces. Stars will fall and scatter. The whole system of earth and sky will collapse. Allāh will again create a new world. All the dead men of past and present will rise alive. They will be presented alive before Allāh and they will have to render accounts for their deeds, good and bad. Virtue and evil will be assessed. Virtues will be rewarded and evils will be punished. This day is known as the Day of Judgment. The life of Hereafter (Ākhirat) is eternal. Paradise (Jannat) is the name of eternal heaven. The comforts of Paradise will be ever lasting. This is the dwelling of virtuous and righteous people. Hell (Jahannam) is the name of the fathomless deep pit of fomentation. The severity of this pit's torments cannot even be conceived by a human mind. This is the dwelling of non-believers.

The Holy Prophet Ḥazrat Muḥammad (S.A.W.) said: "O People! I have been sent by Allāh to save you from the torments and fire of Hell and lead you to the way of Paradise. Allāh has explained to me of His likes and dislikes, His desirable acts. I have come to teach you good deeds and show you the straight and right path. Allāh has entrusted me with His commands. I have brought His book. I follow this book and ask you all to follow it. Qur'ān is Allāh's last book and salvation lies in the following of this book. I too am Allāh's servant, and follow His commands. I know that He alone is my Master and Lord."

The Holy Prophet Ḥazrat Muḥammad (S.A.W.) also said, "One who listens to me attentively and adopts the commandments, will do so for one's own good and welfare. One will find a luxurious life in the Hereafter and will be eternally comfortable. One's Lord (Allāh) will be pleased with one's self. One, who denies my teachings, will be dragged with

one's face downwards into Hell which is a very bad dwelling. It houses worst kinds of torments." The description of these torments alone makes one's hair stand on ends due to fear.

O Allāh! Save us from the torments of Hell and bless us with the company of our Holy Prophet Ḥazrat Muḥammad (S.A.W.) in Paradise. (Āmīn).

The message and deeds of our beloved Holy Prophet Ḥazrat Muḥammad (S.A.W.) were very noble and righteous, but still the non-believers of Makkāh never listened to his preachings. They harassed him, hurt his feelings and adopted various means to his discomfiture and invited Allāh's wrath. But the Holy Prophet Ḥazrat Muḥammad (S.A.W.) was very kind. He suffered every atrocity silently and continued preaching Islām. He never cursed anyone and went on conveying Allāh's message till his death. Allāh's peace, mercy and blessings be on Holy Prophet Ḥazrat Muḥammad (S.A.W.) (Āmīn).

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ بَارِكْ وَسَلِّمْ

Allāhumma Ṣalli 'Alá Muḥammadinw Wabārik Wasallim

EXERCISE

Write the answers of the following questions:

1. What was Ḥazrat Muḥammad (S.A.W.)'s routine in the early hours of the morning?
2. How was our beloved Prophet (S.A.W.)'s affection with Qur'ān?
3. How was Prophet Muḥammad (S.A.W.)'s nature and behaviour?

4. How did Prophet Muḥammad (S.A.W.) treat the sick and ill people?
5. What was the behaviour of Ḥazrat Muḥammad (S.A.W.) when he was in the gathering of the people ?
6. Wht was Prophet (S.A.W.) favourite food ?
7. What kind of dress did our beloved Prophet (S.A.W.) Prefer?
8. What did Prophet Muḥammad (S.A.W.) teach to the people?
9. What did Prophet Muḥammad (S.A.W.) teach about Allāh?
10. Why did Allāh send our beloved Prophet Ḥazrat Muḥammad (S.A.W.)?
11. What things did our beloved Prophet Muḥammad (S.A.W.) say about Hereafter (Ākhirat)?

Fill in the blanks:

1) Allāh endowed our beloved Prophet Muḥammad (S.A.W.) with all the .....
2) The heart which does not melt at the recitation of Qur'ān is not the heart of a .....
3) Our beloved Prophet Ḥazrat Muḥammad (S.A.W.) liked..... riding.
4) Do not eat ..... and ..... before entering a mosque.
5) Our beloved Prophet Ḥazrat Muḥammad (S.A.W.) liked ..... very much.
6) ..... is an ever existing and blossoming garden.
7) Qur'ān is the last sacred book, ... it daily.

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Lesson 7

HOLY PROPHET(S.A.W) AT MADĪNAH

Our beloved Ḥazrat Muḥammad (S.A.W.) was in Makkāh for thirteen years, after he attained prophethood. He preached and suffered all sorts of atrocities. This period is called as "Makki Era". After this, he migrated to Madīnah and lived there for ten more years. This period is called as "Madani Era". We have already learnt about Makki Era in the earlier books, now we will learn about the Madani Era.

Migration to Madīnah (Hijrat)

Yathrib was a famous city of Arab Peninsula. When Holy Prophet arrived there, it was renamed as Madīnatun-Nabi and Madīnah. The people of Madīnah used to visit Makkah every year for performing Ḥajj. Yes, Ḥajj was being performed even in those days as it was the practice of Ḥazrat Ibrāhīm (A.S.) and his descendents. The Holy Prophet Ḥazrat Muḥammad (S.A.W.) used to meet the people of Madīnah and preached to them about the message of Allāh. They listened attentively to the Holy Prophet (S.A.W.). Many among them adopted Islām and became Muslims. This way, Allāh's religion reached Madīnah.

The Holy Prophet Ḥazrat Muḥammad (S.A.W.) Preached

for thirteen years in Makkah. People of Makkah harassed him, and they were not keen to listen him anymore. On the contrary, they wanted to kill him. Then Allāh Almighty commanded him to migrate to Madīnah. Many Muslims had already migrated to Madīnah.

One night, the non-believers decided (Allāh forbid) to end the life of Ḥazrat Muḥammad (S.A.W.) and extinguish this "Light" for ever. The wicked and cruel people of Makkah hatched upon a conspiracy that one man from each tribe should gather and surround the Prophet's house and when Muḥammad (S.A.W.) comes out of the house, every one should attack and kill him. Allāh informed him of their plot in advance. He came out of the house reciting the Holy Qur'ān and threw a handful of small pebbles towards them. Allāh made him invisible for them. No body could see him. His true friend Ḥazrat Abū-Bakr (R.T.A.) also joined him, and both left for Madīnah. On the way, they hid in a cave called "Thaur". Non-believers followed them and sent spies behind them for a long distance. One among the non-believers even reached the opening of the cave. Ḥazrat Abū-Bakr (R.T.A.) sensed the danger and got frightened; the Holy Prophet Ḥazrat Muḥammad (S.A.W.) consoled him by saying, "Do not be afraid. Allāh is with us." Allāh fooled that non-believer and he could not see them.

After three days, the Holy Prophet Ḥazrat Muḥammad (S.A.W.) left the cave for Madīnah. The people of Madīnah were waiting eagerly for his arrival. People were very happy when he reached Madīnah. Young girls broke into happy songs to welcome him. It was everyone's desire to host the Holy Prophet (S.A.W.). The Holy Prophet Ḥazrat Muḥammad (S.A.W.) said, "I will stay at the house where my she-camel

stops". This honour fell into the lap of Ḥazrat Abū-'Ayyūb Anṣari (R.T.A.).

Fraternisation (Muwakhāt)

Those Muslims who migrated to Madīnah from Makkah were called "Muhajirīn" (emigrants). Emigrants were without any means of survival. The Muslims of Madīnah helped them in all possible manners. So they are called as "Anṣār" (Helpers). The Holy Prophet Ḥazrat Muḥammad (S.A.W.) established brotherhood among Muhajirīn and Anṣār. He made them brothers of each other. Now Anṣār gave Muhajirīn houses to live in and got them married into their people and took them as partners in their trade and business and gave them priorities above themselves. Even Allāh helped them.

Islāmic Wars

Our beloved Prophet Ḥazrat Muḥammad (S.A.W.) was very kind hearted. He was divinely endowed with compassion for humanity. He desired every body's welfare; behaved courteously with all and blessed even those who threw stones at him. But he was made to abandon his home by the infidels. He thought he will live peacefully in Madīnah. Jews settlements were around Madīnah. Jews boasted themselves to be the followers of the great Prophet Ḥazrat Mūsa (A.S.) but their behaviour was like non-believers. Thus, these Jews too became enemies of Ḥazrat Muḥammad (S.A.W.) and joined non-believers in deceiving him. There were some hypocrites (Munafiqīn) too among the Muslims, Prima facie, they were Muslims but in their hearts they had enmity towards Muslims.

Battle of Badr (Ghazwa-e-Badr)

At last, non-believers attacked Muslims of Madīnah. The Muslims too got the permission to fight. This was the first battle which was fought for Islam. Non-believers were one thousand in number and Muslims were only three hundred and thirteen (313). Non-believers were equipped with weapons and other essential armaments of war, but Muslims were sparsely armed. On the seventeenth of Ramaḍan during Second Hijri, both armies engaged with each other at Badr, which is a village about 125 Kilometres (eighty miles) approximately from Madīnah. Muslims were righteous. The Holy Prophet Ḥazrat Muḥammad (S.A.W.) was on the right path. Allāh's help arrived. Muslims were victorious and non-believers were defeated. Many front line leaders of non-believers were killed in this battle. Abu-Jahl, 'Utba, Shayba, 'Āas, Zam'a and Umaiyyah were killed in the battle. In short, all powerful infidels of Makkah were killed, and the strength of Quraysh was weakened considerably. Seventy men of non-believers were killed in this battle and another seventy were taken as prisoners of war. The rest fled the battle field disgraced.

After Badr

Non-believers were defeated in the battle of Badr and many of their strong and powerful leaders were killed in this battle. So the whole Arab was alerted against Muslims and the fire of enmity flared up. Hardly a year had passed after the battle of Badr, news of another impending attack of non-believers started reaching Madīnah. During Third Hijri, non-believers accumulated a large army and attacked Muslims. Muslims came forward to confront them. Now the number of Muslims

was seven hundred and each and every Muslim was anxious to lay his life for the cause of Allāh.

Battle of Uḥud

Nearly four miles from Madīnah, there is a hill "Uḥud". This battle was fought near Uḥud. Muslims were very few in numbers compared to non-believers who were three thousand strong. They were also fully equipped with weapons. Muslims were again victorious, but they made a small mistake. Thinking that the battle had ended, the archers left strategic post assigned to them by the Holy Prophet Ḥazrat Muḥammad (S.A.W.) and non-believers availed this opportunity to hit back. Muslims thus suffered great losses. This sudden attack took Muslims by surprise and in the following encounter brave Muslims including Ḥazrat Ḥamzah (R.T.A.), an uncle of the Holy Prophet Ḥazrat Muḥammad (S.A.W.) attained martyrdom (Shahādat). There was also a false rumour that the Holy Prophet Muḥammad (S.A.W.) was also martyred. This further lowered the morale of the Muslims, but brave Muslims risked their own lives to save our beloved Ḥazrat Muḥammad (S.A.W.) from the attacks of enemies. Even then he was injured and lost his two teeth. Muslims recovered soon and put up a good fight. At last, Allāh's help arrived and Muslims won the battle. Non-believers fled from the battle ground. Muslims followed them. Allāh granted victory to Muslims. Seventy Muslims were martyred in this battle. May Allāh bless them all (Āmīn). Even after Uḥud battle, many wars were fought between Muslims and non-believers. Muslims were righteous and they fought for a noble cause to keep up and establish Allāh's religion, so the Almighty Allāh helped Muslims every time and non-believers were

defeated hands down.

Jewish Tribes

When Muslims migrated to Madīnah, the Jews were very happy thinking that as a result of the arrival of Muslims, their influence will increase. So they gave their word of honour to Muslims that they will assist them in case of attack by the enemies. But very soon the Jews turned out to be the bitterest enemies of Muslims. They spied against Muslims and passed their secrets to non-believers. They also persuaded the non-believers to fight with Muslims and instigated non-believers with their lies, and opposed Muslims on all possible fronts.

There were three Jewish tribes around Madīnah: Bani-Qaynuqā', the bravest and warrior tribe. The second tribe was Bani-Naḍīr and the third was Bani-Quraiẓah. When their mischief and conspiracies reached to the maximum, the Holy Prophet Ḥazrat Muḥammad (S.A.W.) expelled Bani-Qaynuqā' from Madīnah. They left for Syria leaving behind their properties and land. The tribe of Bani-Naḍīr plotted many times to murder our beloved Prophet Ḥazrat Muḥammad (S.A.W.). Once, when he happened to stand near a wall in a Jewish neighbourhood, they stealthily wanted to drop a big stone on him so as to kill him. But the Holy Prophet Ḥazrat Muḥammad (S.A.W.) came to know their wicked intention and immediately left that spot. Once, the Jews sent words to the Holy Prophet Ḥazrat Muḥammad (S.A.W.) to come along with his thirty companions for discussion with Jewish learned men. The Holy Prophet Ḥazrat Muḥammad (S.A.W.) told to Bani-Naḍīr and Bani-Quraiẓah that he did not trust them, so they should write down a treaty. Then he came to know that the Jews were ready

with swords to kill him, if he would go there. At last, the Holy Prophet Ḥazrat Muḥammad (S.A.W.) expelled them too from Madīnah. They moved to Khaybar with as much possession of theirs as they could carry on camels.

The Battle of Aḥzāb (Ghazwa-e-Aḥzāb)

The people of Bani-Naḍīr instigated the whole Arab against Muslims. They provoked the tribes of Quraysh to wage war on Muslims. They also persuaded the tribe of Ghaṭfān by tempting them. Bani-Asad also supported the Jews, and all of them marched towards Madīnah with a huge army of ten thousand soldiers. "Ḥizb" means "Party" in Arabic and its plural is "Aḥzāb". This battle is called "Aḥzāb" because all the parties of non-believers came together, to fight Muslims. This battle was fought during Fifth year of Hijri.

When our beloved Holy Prophet (S.A.W.) got the news of this, he consulted Muslims of Madīnah. Ḥazrat Salmān Fārsi (R.T.A.) was a Persian and he also knew Persian techniques of war. He expressed his opinion that as Madīnah was surrounded by date gardens and dwellings on its three sides and was open only on one side, a trench (Khandaq) should be dug on that side. Trench is a deep pit or ditch. This is also known as "Battle of Trench" (Ghazwa-e-Khandaq) as Muslims had to dig a trench in their defence.

Three thousand Muslims toiled hard for twenty days continuously on this job. The Holy Prophet Ḥazrat Muḥammad (S.A.W.) himself took part in digging. While digging they came across a big rock which could not be broken at all. The Holy Prophet Ḥazrat Muḥammad (S.A.W.) came and struck once with the axe so hard that the rock was smashed into pieces. The

non-believers attacked Madīnah from three sides and encircled the city for thirty days but could not find a way to enter it. At one place where the width of trench was less, a non-believer made his horse jump and crossed the trench to enter the boundary. Ḥazrat 'Alī (R.T.A.) instantly killed him with his sword. Muslim ladies were sheltered and secured in a fort. When the people of Bani-Quraiẓah knew this, they thought of capturing the fort, while Muslim men were busy on the trench. One Jew actually reached the door of the fortress. When Ḥazrat Ṣafiyah (R.T.A.), mother of HazratZubayr-bin-'Awām (R.T.A.) saw the Jew, she came forward to kill him and threw the slain's head in the battle ground. This made the people of Bani-Qurayẓah think that men were also present in the fort and they dared not go near it. As Allāh willed, there was discord in the enemy's army and also all of a sudden the weather changed, strong winds and heavy rains uprooted the enemy's tents and upset their cooking utensils. There was shivering cold. All this, calamities sank the hearts of non-believers. Bani-Qurayẓah dissociated with the others and went back to their fort. Even Quraysh left the battle ground humiliated.

The Conquest of Khaybar

The Jews gathered from all around in Khayber. There were six Jewish forts there, which had twenty thousand soldiers. They were always up to one mischief or the other against Muslims. In the Seventh Hijri, the Holy Prophet Ḥazrat Muḥammad (S.A.W.) led one thousand six hundred Muslims to Khaybar. First of all, on reaching there, he delivered a touching sermon on Jihād to his Companions. He exhorted them with zeal to fight for Allāh's cause. Muslims laid siege to the fort for

twenty days, but could not conquer it. Ḥazrat Muḥammad (S.A.W.) said, "Tomorrow I will handover the flag to such a person who will be granted victory by Allāh and who loves Allāh and his Messenger and Allāh and his Messenger (S.A.W.) loves him too. Next day he gave the flag to Ḥazrat 'Alī (R.T.A.). Ḥazrat 'Alī (R.T.A.) came out of the ranks of Muslim soldiers raising high the flag of victory. From the opposite side the leader of Jew Marḥab came forward singing songs of his bravery. 'Āli replied him and struck his sword so strongly on Marḥab's head that it came down to teeth through his head. The fort was conquered as soon as Marḥab was killed. Fifteen Companions (Saḥābah) were martyred in this battle and ninety three Jews were killed.

Conquest of Makkah

Non-believers stuck to the treaty of peace which was signed at Ḥudaybiyah in Sixth Hijri. However they never refrained from mischief. They martyred innocent Muslims in Ka'bah. On hearing this news our beloved Prophet Ḥazrat Muḥammad (S.A.W.) set forth towards Makkah with ten thousand Muslims. Non-believers were confounded. Some left their homes and went away, some pleaded forgiveness and became Muslims. Raḥmat-e-'Ālam, the Holy Prophet Ḥazrat Muḥammad (S.A.W.) declared a general amnesty. He forgave all those who had committed atrocious activities against him, harassed him and made him undergo untold miseries only a few years ago. He even forgave those who compelled him to leave his dear native city. Now Muslims captured Makkah. The Holy Prophet Ḥazrat Muḥammad (S.A.W.) entered Ka'bah and broke each and every idol placed there. Allāh's Kalimah rose

and gradually whole 'Arab came under Islamic rule, people then easily followed and practiced Allāh's Dīn. The Holy Prophet Ḥazrat Muḥammad (S.A.W.)'s mission was accomplished. He conveyed Allāh's message and also practised his commands. A large group was organised to spread and propagate Allāh's Dīn. This group is Ummat-e-Muslimah. Darūd and Salām be on our beloved Holy Prophet (S.A.W.).

EXERCISE

Write the answers of the following questions:

1. Define "Makki Era" and "Madani Era".
2. How did Allāh's Dīn reached Madīnah?
3. Why did the Holy Prophet Ḥazrat Muḥammad (S.A.W.) migrated from Makkah to Madīnah?
4. Which was the first battle fought between Muslims and non-believers? What were the reasons of that battle?
5. How many Saḥābah were martyred in 'Uḥud battle and why?
6. How many Jewish tribes were settled in Madīnah? How did they betray the Holy Prophet Ḥazrat Muḥammad (S.A.W.) and conspired against him?
7. What is the other name given to "Ghazwa-e-Aḥzāb? Describe the events of the battle.
8. How the Holy Prophet Muḥammad (S.A.W.) behaved with the enemies after conquest of Makkah (Fatḥ-e-Makkah)?

Fill in the blanks:

1) The Holy Prophet Ḥazrat Muḥammad (S.A.W.) stayed at the house of ..... when he reached Madīnah.
2) On the way to Madīnah, Ḥazrat Muḥammad (S.A.W.) and Ḥazrat Abū-Bakr (R.T.A.) hid in a cave called .....
3) Badr was ..... km. from Madīnah.
4) ..... was fought on the 17th of Ramaḍān, Second Hijri.
5) Battle of Uḥud was fought on .....
6) The Battle of Aḥẓāb was fought during .....
7) ..... Muslims were martyred in the Battle of Khaybar and ..... Jews were killed.
8) ..... was the mother of Ḥazrat Zubayr-bin-'Awām (R.T.A.).
9) In the Battle of Aḥẓāb, a trench (Khandaq) was dug on the advice of .....

Match the column

	A	B
1)	Ḥazrat Abū-Bakr (R.T.A.)	Muslims of Madīnah
2)	Ḥazrat Ḥamzāh (R.T.A.)	Jewish tribe
3)	Anṣār	Prophet (S.A.W.)'s uncle
4)	Marḥab	Companion of the Cave "Thaur"
5)	Bani Qaynuqā'	Ḥazrat 'Alī (R.T.A.)
6)	The Conqueror of Khaybar	Jewish leader.

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Lesson 8

MUSLIM COMMUNITY (UMMAH)

The Holy Prophet Ḥazrat Muḥammad (S.A.W.) is the last Messenger of Allāh. There will never be another prophet or messenger of Allāh after him. His prophethood will remain till the last day of this world. He is "The Seal of the Prophets" ("Khatam-un-Nabiyyīn"). Allāh Almighty completed His religion through Muḥammad (S.A.W.). There is no need of any more changes or introducing anything else, or withdrawing any orders. Allāh Almighty has given the happy news of completion of religion in His book Qur'ān. Now Islām is the only religion (Dīn) for the entire humanity till the last day of the world.

The welfare of both the worlds lies in the adoption of Islām. Ḥazrat Muḥammad (S.A.W.) has fulfilled his task of conveying Allāh's Dīn completely to the entire humanity. He practiced what he preached and taught people to obey Allāh and practice His Dīn. When Ḥazrat Muḥammad (S.A.W.) completed his commitment, Allāh called him back.

Both virtues and evils are created by Allāh. He also created light and darkness. Good and bad people are present in every era. Peace prevails in the world through virtuous and righteous people and when virtues become the order of the day, evil people start raising their heads and try to spread evil all over the world.

But now Allāh will send no Prophet or Messenger (Rasūl or Nabi) to remove evil. So how can evil people be refrained from committing evils, and how can troubles and desolation are prevented and erased from this world and how can virtues spread? To carry out the task of spreading virtues and righteousness, our beloved Ḥazrat Muḥammad (S.A.W.) organised a group of faithfulls. This group is called the Muslim Community (Ummah). Muslims from all over the world are included in this community. All those who believe in the Holy Prophet Ḥazrat Muḥammad (S.A.W.) are members of this community. Now after the Messenger (S.A.W.), it is our responsibility to preach the way of Allāh and spread His Dīn. We should teach people about the Oneness of Allāh (Tawḥīd), instruct people to believe in the messengers of Allāh and the last Prophet Ḥazrat Muḥammad (S.A.W.) and in the life after death, Ākhirah. We should prevent evils and command virtuous living. Allāh has said in Qur'ān to Muslims, "You are the best community. You are created to guide the humanity. You command for virtues and prevent evil. You believe truly in Allāh and His Messengers." To have faith means Muslims should follow the Holy Prophet Ḥazrat Muḥammad (S.A.W.) devotedly.

Our beloved Ḥazrat Muḥammad (S.A.W.) suffered all kinds of miseries, endured many atrocities while completing this responsibility of conveying Allāh's message to human beings. He conveyed Allāh's Dīn (way of life) to people in the best possible manner. He himself followed the right path and taught people to do so. He carried Allāh's message to Allāh's servants. He left the world after completing his task. Blessings and Salām on our beloved Ḥazrat Muḥammad (S.A.W.) and peace be upon him (Āmīn).

After him, his Companions (R.T.A.) spread Allāh's Dīn and served faithfully to establish Islām. They propagated virtues, erased evils and left the world after completing their commitment. May Allāh be pleased with them (Āmīn). After his Companions (R.T.A.), other great and learned men from the Muslim community worked during their own period for the cause of Allāh. They taught faith to Allāh's servants; they taught about Oneness of Allāh and propagated Islām. Even those people left the world after fulfilling their commitment. May Allāh bless them all (Āmīn).

Now this assignment should be undertaken by all the Muslims who praise Islām and who go by the name of Islām. Let us give a thought to what are our efforts towards this responsibility? It is our duty to understand correctly what Islām is, follow it and make others follow it. We should also endeavour to erase evils, propagate virtues and put our collective efforts to establish Allāh's Dīn (way of Life) as our beloved Prophet Ḥazrat Muḥammad (S.A.W.) and his Companions (R.T.A.) strived to establish it. Even after them, Allāh's faithful servants always struggled to establish Islām.

If we do not fulfil our responsibility, we will be shirking our duties. Allāh will not bless us. We will be humiliated in this world and disgraced in the Hereafter. Allāh will punish us in this world and humiliation awaits us in the Hereafter.

O Allāh! Make us follow the true way of life. Grant us the competence to serve Islām. Make us virtuous and help us in making others virtuous. Make us successful in this world and reward us in the Hereafter.

EXERCISE

Write the answers of the following questions:

1. Whose Prophethood (Nubuwwat) will remain till the last of this world?
2. Which Dīn doesn't need any change?
3. Which Dīn must be adopted for the welfare of both the worlds?
4. Which group is called Muslim Community (Ummah)?
5. What are the responsibilities of the Muslim Community?
6. What the Saḥābah (R.T.A.) had done to propagate Dīn-e-Islām?
7. What will happen if we don't fulfil our responsibilities?

Fill in the blanks:

1) The Nubuwwat of our beloved Muḥammad (S.A.W.) will remain till the last day of this world. He is .....
2) Allāh Almighty has given the happy news of ..... in His book 'Qur'ān'.
3) To have faith means Muslims should follow the..... devotedly.
4) After him, his ..... spread Allāh's Dīn and served faithfully to establish Islām.
5) It is our duty to understand correctly what ..... is, follow it and make others follow it.

Lesson 9

HADĪTH SHARĪF

[SAYINGS OF ḤAZRAT MUḤAMMAD (S.A.W.)]

Allāh has said in Glorious Qur'ān that, "the Holy Prophet Ḥazrat Muḥammad (S.A.W.) is Uswah for you in all matters of life." Uswah means paragon or ideal. The Holy Prophet Ḥazrat Muḥammad (S.A.W.) is the paragon or ideal for every Muslim's life.

Our beloved Holy Prophet Ḥazrat Muḥammad (S.A.W.) lived in this world for twenty three years after attaining the Prophethood (Nubuwwat). As long as he lived, he preached about Dīn-e-Islām, the true way of life, to the people. He taught about virtues and also instructed them to distinguish between good and bad. His relatives, wives, children and other Companions (R.T.A.) both men and women, always listened to him attentively and watched him closely. What they could not understand, they sought its explanation and Islām's viewpoint in that matter from the Holy Prophet Ḥazrat Muḥammad (S.A.W.) himself. Sometimes he explained and sometimes personally performed and repeated the act so that people could grasp it fully. Saḥābah (R.T.A.) around him noted and remembered everything about him and described it to others. Sometimes he performed an act in a specific way. Sometimes when he saw his Saḥābah (R.T.A.) doing something, he either praised them or prevented them. He prescribed some deeds and

prohibited some. He explained in detail some commands of Qur'ān, and some times showed the procedure of implementing a particular command. His Companions (R.T.A.) watched and listened to all his actions attentively and remembered them either by memorising them or writing them down. They also wrote down the source of information regarding his sayings and practice which are known as "Aḥādīth". In due course of time people, wrote this down into books and these are called as Books of Aḥādīth (Kutub-e-Aḥādīth). Without Ḥadīth, we would not have been able to follow Islām. Allāh the Almighty gave the command to offer prayers. But the related details like how to pray, how many Rakats to offer etc. were prescribed by the Holy Prophet (S.A.W.) through Aḥādīth. Allāh gave the command to perform Ḥajj. But the procedure of performing Ḥajj was shown by the Holy Prophet Ḥazrat Muḥammad (S.A.W.). Qur'ān contains the order to pay Zakāh, but how much Zakāh should be paid for what limits of wealth was described only by the Holy Prophet Ḥazrat Muḥammad (S.A.W.). In short without Aḥādīth, we cannot implement the commands of Islām into our day to day life. So we believe in Aḥādīs, read them and remember them. There are many books of Aḥādīth.

"Muḥaddithīn" are those learned and great people who remembered Aḥādīth and wrote them down and compiled books of Aḥādīth. Some of the famous "Muḥaddithīn" are: Imam Bukhāri (R.A.), Imām Muslim (R.A.), Imām Mālik (R.A.), Imām Tirmidhī (R.A.), Imām Abu-Dāwūd (R.A.), Imām Nasā'ī (R.A.) and Imām Ibjn-e-Majah (R.A.). Books by all these "Muḥaddithīn" are famous and authentic, and acclaimed.

"Muḥaddithīn" have struggled very hard to collect genuine Aḥādīth. They travelled for months to get information about a single Ḥadīth. Not only this, they have spent their lives in collecting information about the people who narrated these Aḥādīth. Who were these people, what they did with their life, what was their character and how reliable was their memory intelligence and retaining power? May Allāh bestow His immense blessings on these Muḥaddithīn (Āmīn).

Today, though our beloved Holy Prophet (S.A.W.) is not in this world, yet his every saying and every act is secured in the books of Aḥādīth. In fact, this is a very great favour on us by the "Muḥaddithīn". Through these Aḥādīth we will know all the details of his life. For the very reason Allāh has said that, "the life of the Holy Prophet Ḥazrat Muḥammad (S.A.W.) is Muslims' ideal." It is also said that," accept whatever your Prophet gives you and restrain from whatever he prohibits." "Muḥaddithīn" memorised lakhs of Aḥadīth. We also read the Aḥādīth of Holy Prophet (S.A.W.), remember them and try to implement and practise them in our lives.

Seven Aḥādīth

(1) Who has no honesty has no faith (Īmān). He, who is not clean, cannot offer Prayer (Namāz) and who does not offer Prayer (Namāz) has no Dīn. Namāz enjoys the same status in Dīn as the head in a human body.

(2) When Zakāh is not paid out of the wealth, then that wealth is spoiled and ruined.

(3) Recite Qur'ān regularly. This illuminates your life on earth and you are virtuously talked about in Heaven.

(4) One who possesses good manners is the perfect one, among the faithful Muslims.

(5) The strong is not the one who overpowers the people by his strength but the strong is one who controls himself while in anger.

(6) A person cannot be a Momin, when his neighbour goes hungry and he himself eats and satisfies his hunger.

(7) A Momin is nothing but love personified. A person has no virtue when he does not love others and others do not love him.

EXERCISE

Write the answers of the following questions:

1. What is a Ḥadīth Sharīf?
2. What is the Importance of Ḥadīth in Islām?
3. Who are known as "Muḥaddithīn" and what are their contributions?
4. Write the names of famous "Muḥaddithīn".

Fill in the blanks:

1) The Holy Prophet Ḥazrat Muḥammad (S.A.W.) is the ..... for every Muslim's life.

2) Our beloved Holy Prophet Ḥazrat Muḥammad (S.A.W.) lived in this world for ..... years after attaining the Prophethood (Nubuwwat).

3) Without ....., we cannot implement the commands of ..... in our day to day life.

4) .....enjoys the same status in Dīn as the head in a human body.

5) When ..... is not paid for the wealth, then that wealth is .....and ..... .

6) One who possesses ..... is the perfect one among the faithful Muslims.

Activity

Learn some more Aḥādīth, recite them in the class and write them down in your notebook.

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Lesson 10

LIVES OF PROPHETS
[AMBIYĀ AND RUSUL]

We are greatly benefited by reading about the lives of Prophets (Ambiyā and Rusul). As a result, the zeal to follow the right path emerges and is increased. We develop the courage to sacrifice and also to endure the miseries which one faces while following the right and true path. We also desire to be more pious and virtuous. We have already read about the lives of some Prophets earlier. Now we will learn about some more Prophets.

1. Ḥazrat Sulaymān (A.S.)

Ḥazrat Sulaymān (A.S.) was the son of Ḥazrat Dāwūd (A.S.) who himself was a famous Prophet among the descendents of Ḥazrat Ya'qūb (A.S.). Ḥazrat Sulaymān (A.S.)'s mother was also a very pious and religious lady. She used to teach him good things. Once she advised him:" Son! Do not sleep all through the night. There is a chance of loosing many of the virtues in the day, if a person spends the whole of his night sleeping".

Childhood

Ḥazrat Sulaymān (A.S.) was a very intelligent and sensible person even as a small boy. Once, two persons brought

their dispute to his father Ḥazrat Dāwūd (A.S.). One person's sheeps had grazed the other person's crop and destroyed it by trampling. Ḥazrat Dāwūd (A.S.) decided that the person whose field was destroyed should have all the sheep of the other person. The boy, Ḥazrat Sulaymān (A.S.), was hearing all this. He said, "Father no doubt your decision is right, but I feel that the person who owns the field should take the sheep and be benefited by their wool and milk; and the person who owns the sheep should plough and cultivate the fields till the harvest gets ready it should be handed over to the owner of the field and take back his sheep". Ḥazrat Dāwūd (A.S.) appreciated the decision of his intelligent son very much. After this, he always kept his son with him while settling disputes.

The Kingdom of Ḥazrat Sulaymān (A.S.)

After Ḥazrat Dāwūd (A.S.), Allāh Almighty bestowed Prophethood on his son Ḥazrat Sulaymān (A.S.) and accorded him sovereignty of Syria. Ḥazrat Sulaymān (A.S.) ruled not only over men but also over animals, birds and Jinn. Allāh Almighty even made wind subordinate to Ḥazrat Sulaymān (A.S.). Allāh also gave him the knowledge to understand animal's speech. Ḥazrat Sulaymān (A.S.) could fly his throne through air and could reach instantly wherever he desired. He ordered Jinn to build forts, dive deep into oceans and brought out pearls, makes weapons for wars and manufacture heavy and big cauldron, and commanded them to perform such tasks which are generally beyond human capacity.

Ants' Land

Once, Ḥazrat Sulaymān (A.S.) was travelling with his troops. His army consisted of not only men, but also of animals, birds and Jinn. While travelling, they reached a valley where numerous ants were wandering about searching for daily food. When they saw Ḥazrat Sulaymān (A.S.)'s army, the leader of the ants said, "Dear ants! Rush into your burrows immediately, the army of Sulaymān is coming. Let not Sulaymān (A.S.) and his troops trample you all under their feet unknowingly and do not even come to know about it."

Ḥazrat Sulaymān (A.S.) heard the ant's speech. Since he could understand the language of insects, he smiled and immediately thanked Allāh invocating thus: Allāḥ bless my parents and Allāh bless me also and include me among your pious servants, so that I will remain grateful to you and let my deeds please you.

Story of the Woodpecker

Once, when Ḥazrat Sulaymān (A.S.) was inspecting his troops, he noticed the absence of the bird woodpecker. He asked, "Where is woodpecker? Present it as soon it comes. If it does not give a clear reason for its absence, then I will punish it severely very soon." The woodpecker appeared before Ḥazrat Sulaymān (A.S.) and said, "O Prophet of Allāh! I have true and wonderful news that you may not have heard so far.

Queen of Saba

Woodpecker said, that. "While flying around, I happened to reach the country Saba. It is ruled by a woman. Allāh has

provided her everything and she has a beautiful and magnificent throne. Her people have forgotten Allāh and instead worship Sun, and the Shaitan has entrapped them into several evils."

Letter of Ḥazrat Sulaymān (A.S.)

Ḥazrat Sulaymān (A.S.) was very worried after hearing the woodpecker's account. He was concerned because Saba was a nearby country. Saba's people were worshipping sun instead of Allāh and were disobeying their Creator. He told the woodpecker that he wanted to assess the truth of this news. So he wrote a letter to the Queen of Saba, as under:

"Surely it is from Sulaymān (A.S.) and surely it is in the name of Allāh, the Beneficent and the Merciful. That exalts not yourselves against me and come to me in submission".

When Queen of Saba read this letter she was immensely impressed. She called her ministry and leaders for consultation. She recited Ḥazrat Sulaymān (A.S.)'s letter and sought their opinion on her next course of actions. Her ministers boasted and said, "There is no need to fear and yielding to him. We are powerful. On your command, we will wage war and will not flee from the battle ground".

Gifts of Queen

Queen of Saba was a very sensible woman. She said, War is not good. When kings invade countries the people are suppressed, and make the noblest of its peoples means and the country is also destroyed. I will send some gifts through my people and will testify wether Sulaymān is truly God's

messenger or He is greedy for wealth and empire just as other kings of world. When Queen's people reached with the gifts, Sulaymān looking at the gifts, said: "Queen has not understood my purpose. I am not in the need of worldly wealth. What Allāh has given me is better than this. Take back these gifts. Rejoice in your gifts. Tell your Queen that I desire you people should worship only one Allāh and be Muslims. The people of Saba returned and explained every things to the Queen and also described the Prophet's Piety and good Manners.

Miracle

After hearing the narration from her people, the Queen of Saba herself proceeded to meet Hazrat Sulaymān (A.S.). Allāh informed Ḥazrat Sulaymān (A.S.) about the Queen's arrival. Ḥazrat Sulaymān (A.S.) told his ministers, "O chiefs! Which of you can bring to me her throne before they come to me in submission?" One audacious among the Jinn said: "I will bring it to you before you rise up from your place and most surely I am strong (and) trusty for it."

One who had the knowledge of the book said: "I will bring it to you in the twinkling of an eye." Thus, when he saw it settled beside him, he said, "This is of the grace of my Lord that he may try me whether I am grateful or ungrateful and whoever is grateful, he is grateful for his own soul and whoever is ungrateful then surely my Lord is self sufficient, honoured."

Ḥazrat Sulaymān (A.S.) got the throne changed a little and when the Queen arrived he asked her whether it is her throne? She said: "This looks just like mine". When Sulaymān (A.S.) gave an account of what has happened, she was very

impressed and she thought in her heart that Sulaymān was certainly Allāh's Messenger.

Mirror Palace

Ḥazrat Sulaymān (A.S.) asked the Queen to rest in the mirror palace. This Mirror Palace had the floor of crystal glass. When looked at, it gave the impression as if clean water was flowing. When queen entered the palace she tucked up her garments to avoid them from getting wet. Ḥazrat Sulaymān (A.S.) explained that it was no water but it was the floor of the palace. Queen was amazed. She thought: "Sulaymān had not forgotten Allāh even after having everything and neither was he proud and arrogant about his power and wealth. Then surely he was Allāh's Prophet.

Queen Accepts Islām

Queen immediately spelled out. "O My Lord! I worshipped sun neglecting you. I have indeed wronged my soul. O Lord! Everything is in your power. I was wrong. Forgive me. I believe now in the Lord of the worlds, as Sulaymān (A.S.) does and become a Muslim".

2. Ḥazrat Shu'ayb (A.S.)

There lived a tribe by the name 'Madyan" on the east banks of Red Sea. When the people of Arabia travelled to Syria and Palestine, they used to cross the ruins of Madyan. The people of Madyan were tradesmen. Allāh had bestowed great worldly wealth on them. Allāh favoured them with every thing, orchards, full of fruits, flourishing fields, and much wealth,

luxuries and riches. This prosperity made the wicked people of Madyan arrogant and haughty. They developed evil intentions and forgot Allāh completely. Among the evils they practised, three were most prominent. Those were:

(a) They started worshipping idols instead of Allāh.

(b) They used short measures and faulty weights while selling; but while buying, used to insist on full measures and accurate weights.

(c) They were perfidious and dishonest in all their affairs.

At last, Allāh had mercy on them. He made Ḥazrat Shu'ayb (A.S.) a Prophet to guide the people of Madyan and show them the path of virtue, and save them from dishonesty. Ḥazrat Shu'ayb (A.S.) was the best orator. So he was called as the "Khaṭīb-ul-Ambiyā" which means "Orator amongst Prophets". He made his sincere efforts to convince his people, reminded them of Allāh's favours and warned them about the dreadful consequences of evils.

Speech of Ḥazrat Shu'ayb (A.S.)

"O Brothers! Worship Allāh Who is One and Only. No one else is worthy of worship. Do not use short measures and low weights. Allāh has given you prosperity. Do not be ungrateful to Him. The punishment of ingratitude is very severe. Do not with-hold from the people the things that are their due. Provide every one his rights justly. Commit no evil in the land with the intention of playing mischief. Do not disturb the natural balance of the earth by your evil designs. Always consider the eternal benefits of the Hereafter (Ākhirah) in comparison to the

base benefits of this world. Do not have the evil intentions for swallowing the forbidden (Ḥarām) wealth of world. Allāh has made me Prophet (Nabī) and given me clear signs for your welfare. I practise what I preach. I only wish your reform. My trust is in Allāh. My success in my task can come only from Him. Do not be stubborn in Allāh's disobedience; lest you suffer a fate similar to that of the people of Nūḥ, Hūd or Ṣāleḥ (A.S.). Destruction of Lūṭ's people and their ruins are not far off from you. Brothers! Ask forgiveness of your Lord and turn to Him in repentance. Allāh is full of mercy and ever-loving."

People's Reply

People replied, "We cannot understand your concept of 'One Allāh' and neither the concept of Hereafter (Ākhirat). How can we accept that there is welfare in following you? We see that you have no strength. In fact you are the weakest of us. If you are telling the truth, then your life would have been better than us. Were it not for your family, we would certainly have stoned you to death. We also cannot comprehend the idea that the wealth, which we earn by our hard work, cannot be consumed for our utilities. This is our own wealth. We will spend it as we wish and give it to whichever we like. Justice in business! What a joke! There is no connection whatsoever between trade and honesty. Does your Prayer (Namāz) teach you all this? How can prayer be concerned with these matters? If we do not resort to weighing less and stop deceiving in business, then we will be paupers in no time. How can we abandon the worship of those whom our forefathers worshipped? Now there are only two alternatives, either we should drive you out with your companions, or you should return to your forefather's religion."

Ḥazrat Shu'ayb (A.S.) tried his best to convince them, warned them of Allāh's punishment and wrath. He also described to them the rewards of being virtuous and the dire consequence of unjust measures and weights. He also reminded them of Allāh's blessings and said, "Look you people were very few in numbers, but Allāh gave you children and your number increased". But the people of Madyan were obstinate. Power, material success and prosperity had gone to their heads so much so that they made fun of Ḥazrat Shu'ayb (A.S.) and said, "We cannot understand your preaching of honesty". They not only went astray but prevented others who were desirous of having faith from meeting Ḥazrat Shu'ayb (A.S.) and also harassed them.

Rain of Fire

Shu'ayb (A.S.) said, "I am helpless. I did indeed try my level best to convince you. I cannot thrust down the faith (Īmān) in your hearts. Now wait for the punishment. Soon it will be known who is a liar, and who is true". At last, the moment of punishment came. Allāh the Almighty saved Ḥazrat Shu'ayb (A.S.) and those who followed him. The non-believers were seized by the severe torment of earth quake. The people of Madyan were in the comfortable deep sleep when the earthquake came and it started raining fire from the sky. These arrogant men lay prostrate in their homes when the calamity occurred. By morning the destruction was complete. It was as if they had never dwelt and flourished there. Certainly this was the result of disobeying Allāh. There are many lessons for us in the narration of these events:

(1) Usually people consider the religion to be confined upto worshipping only. Honesty in business, rights of human beings and other worldly matters are not considered to be a part of religion (Dīn). From this narration of Ḥazrat Shu'ayb (A.S.)'s life, we come to know that religion does not consist of only praying (Namāz) or other forms of worship but it is complete obedience of Allāh in all walks of human life.

(2) Unjust measures and weighing less is a very big sin. This makes people immoral, greedy, selfish and mean. That is the reason, Allāh says, "There is destruction in unjust measures and weighing less. When one takes from others, the measures and weights are full, and while giving, the measures and weights are less." That is why; Allāh sent Ḥazrat Shu'ayb (A.S.) to reform the process of measuring and weighing.

(3) A truly religious man is one whose prayer (Namāz) saves him from evils and makes him an obedient servant of Allāh in all matters of life. Prayer prevents him from following blindly his forefathers' rituals and makes him honest in trade. Not only he is virtuous himself but wants the whole world to be virtuous. He pleases Allāh and wants everyone to please Allāh.

3. Ḥazrat Yaḥyā (A.S.)

Ḥazrat Zakariyyā (A.S.) was among the descendants of Ḥazrat Ya'qūb (A.S.). When he had grown very old, invocated thus: "O My Provider! I have become very weak. The hair of my head has turned grey. My prayers have always been answered

by You. Now I am afraid of my successors. I do not know what they do after me? They may spread evil. O My Lord! My wife is barren. Bless me with an heir, one that will truly represent me and one with whom you are well-pleased".

Allāh called Zakariyyā (A.S.): "We give you good news of a son. His name shall be Yaḥyā. On none by that name have we conferred this distinction before. Ḥazrat Yaḥyā (A.S.) was a very pious and God-fearing man. The fear of Allāh made him cry very often. He cried so much that his cheeks were marked with tears. Once his father met him in the forest and said, "Son! I was searching for you all over and you are here, crying out your hearts". Ḥazrat Yaḥyā (A.S.) replied, "Dear Father! You once said that there is a vast piece of land between Jannat and Jahannam, which cannot be crossed unless you cry out of Allāh's fear". Hearing this Ḥazrat Zakariyyā (A.S.) also cried. Ḥazrat Yaḥyā (A.S.) was a very virtuous and righteous man. Allāh had blessed him with riches of knowledge and sagacity. He was innocent of all evils, very kind and clean hearted. He was also a very good and obedient son; always ready to serve his parents. Allāh granted Ḥazrat Yaḥyā (A.S.) the good fortune of both the worlds. He was granted wisdom even as a child.

Prophethood (Nubuwwat)

No new book was given to Ḥazrat Yaḥyā (A.S.) by Allāh. Rather, he was commanded to practise and follow firmly what was written in Torāh and also instruct others to firmly follow it. Allāh had blessed Ḥazrat Yaḥyā (A.S.) with wisdom and knowledge even as a child. Allāh made him a Prophet at a very young age. He instructed people to practise Torāh and gave the good news of the arrival of Ḥazrat ʿĪsā (A.S.).

Five Commands

The Holy Prophet Ḥazrat Muḥammad (S.A.W.) said, "Allāh commanded Ḥazrat Yaḥyā (A.S.) distinctively to practise and preach for five decrees. Ḥazrat Yaḥyā (A.S.) called all Israelites to Baitul Muqaddas. When the mosque was filled with the people, he started addressing thus, "Brothers! Allāh has given me five commandments to practise and also preach it to you all:

(1) Do not worship any one else but Allāh. Do not compare him with any one else. One who makes others equal to Allāh is like a slave, who has been bought by a person and that slave hands over whatever he earns to other man instead of his master. Who would like such a slave? Look! Allāh created you. He is one who provides for you, so you should worship Him alone.

(2) Perform your prayer (Namāz) correctly. Let not your mind wander away while praying. When you concentrate and meditate on Allāh, then you will be blessed immensely by Him.

(3) Fast very often. One who fasts is like a person who is sitting among his companions with a bag of musk. The fragrance of the fasting person's mouth is cleaner that the fragrance of musk.

(4) Give charity out of your wealth. The person who gives charity is likened as a person who is seized by an enemy and is taken to be killed, with his hands tied to his neck. In sheer dejection, the person pleads for sparing his life in lieu of all his wealth. The enemy would accept his plea and person sacrifices all his wealth for saving his life.

(5) Meditate and remember Allāh day and night. The example of those who remember Allāh is thus: "A person is running away from his enemies who are closely following him. He runs and hides in a secured fort. To be engaged in remembering Allāh is likened to be secure in a fort from devil's attack."

Martyrdom

The lectures of Ḥazrat Yaḥyā (A.S.) were very effective and find a response in the hearts of the peoples. He was very bold (daring) in saying truth. He never hesitates to say truth to everybody whether 'rich or poor', 'ruler or slave'. Eventually, it causes his imprisonment and martyrdom.

EXERCISE

Write the answers of the following questions:

(1) What are the lessons derived from the knowledge about the lives of Prophets?

(2) What advise was given to Ḥazrat Sulaymān (A.S.) by his mother?

(3) On whom Ḥazrat Sulaymān (A. S.) ruled besides Humen beings?

(4) Why did Queen of Sabā send the gifts to Ḥazrat Sulaymān (A.S.)?

(5) Why did Queen of Sabā become Muslim ?

(6) Which evils were prevalent among the people of Ḥazrat Shu'ayb (A.S.)?

(7) How were the people of Ḥazrat Shu'ayb (A.S.) Punished?

(8) What was the prayer of Ḥazrat Zakariyyā (A.S.) to Allāh?

(9) What lessons we learned from the story of Ḥazrat Shu'ayb (A.S.)?

(10) What were the five commandments given by Allāh through Ḥazrat Yaḥyā (A.S.)?

Say whether true or false:

1) Prophet Ḥazrat Sulaymān (A.S.) was the son of Ḥazrat Dāwūd (A.S.). ( )

2) Ḥazrat Sulaymān (A.S.) was a king. ( )

3) Ḥazrat Shu'ayb (A.S.) was a good orator. ( )

4) The people of Ḥazrat Shu'ayb (A.S.) indulged in idol worshipping. ( )

5) Ḥazrat Sulaymān (A.S.) accepted the gifts from the Queen of Sabā. ( )

6) Ḥazrat Yaḥyā (A.S.) was martyred by the Christians. ( )

Activity

Bring from the library any book on Qur'ānic Tales and go through it.

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Lesson 11

KHULAFĀ'-E-RASHIDĪN(R.T.A.)
[RIGHTLY GUIDED CALIPHS]

The ten Companions (Ṣaḥābah) (R.T.A.) of our beloved Holy Prophet Ḥazrat Muḥammad (S.A.W.) who were assured of Paradise (Jannat) in the Hereafter are: Abū-Bakr Ṣiddique, 'Umar-bin-Khaṭṭab, Uthmān Ghani, 'Alī Murtaḍa, Abū-'Ubaydah-bin-Jarrāḥ, Zubayr-bin-'Awām, Ṭalḥa-bin-'Ubaydullāh, Sa'īd-bin-Zayd, Sa'ad-bin-Waqāṣ, Abdul Raḥmān-bin-'Awf (May Allāh be pleased with them all). Among them, the first four are very highly ranked. We have already learned about the remaining six of them in detail. Now we will study the lives of these four privileged Companions of the Holy Prophet Ḥazrat Muḥammad (S.A.W.). They succeeded the Holy Prophet Ḥazrat Muḥammad (S.A.W.) and became Caliphs **(Khulafā)** or rulers of Islamic State one after the other. They took over the reins of Islamic regime and administered it so well that even after centuries, people remember and desire anxiously for such rule. May Allah bring back those days so that the world may once again witness such a peaceful, tranquil, comfortable and relieved life span (Āmīn).

Now we will give a brief account of the rules of these four righteous Caliphs (Khulafā'-e-Rashidīn) (R.T.A.).

1. Ḥazrat Abū-Bakr Ṣiddīque (R.T.A.)

His name was Abdullah and Abū-Bakr was his appellation (Kunniyat). The Holy Prophet Ḥazrat Muḥammad (S.A.W.) gave him the title of "Ṣiddique". Usually he was famous by his appellation and title. His beloved daughter Ḥazrat 'Āayesha (R.T.A.) was the most favourite wife of the Holy Prophet Ḥazrat Muḥammad (S.A.W.). The Holy Prophet Ḥazrat Muḥammad (S.A.W.) was also very affectionate towards Ḥazrat Abū-Bakr (R.T.A.) who was an excellent man.

Makkah was home of all evils at that time. People indulged freely in all forms of evils. They used to get intoxicated heavily. They used to play gamble. They were immodest and immoral. But Ḥazrat Abū-Bakr Ṣiddīque (R.T.A.) never took part in any of these evils. Since his childhood, he was very pious, kind hearted and truthful. He cared about widows, destitute and helped every one. He was a very good friend of Holy Prophet Ḥazrat Muḥammad (S.A.W.) since their childhood. He even accompanied the Prophet (S.A.W.) on his business tours, prior to his prophethood. When Allāh bestowed Prophethood (Nabuwwat) on Ḥazrat Muḥammad (S.A.W.), he informed first his near relatives and friends about it. Ḥazrat Abū-Bakr Ṣiddīque (R.T.A.) was the first among men to believe and have faith (Īmān) in him.

Ḥazrat Abū-Bakr (R.T.A.) belonged to a well-to-do and revered family. Allāh had bestowed upon him many favours. He had a vast business. But after accepting Islām, he spent most of his time in propagating Islām. He preached whenever the opportunity came his way and never cared for his life or wealth or other things while propagating Islām. Non-believers oppressed him immensely but he endured every cruelty of non-

believers cheerfully and continued his work of propagating Allāh's religion (Dīn).

Love for the Holy Prophet Ḥazrat Muḥammad (S.A.W.)

Ḥazrat Abū-Bakr Ṣiddique (R.T.A.) loved Ḥazrat Muḥammad (S.A.W.) very much. Even the Holy Prophet Ḥazrat Muḥammad (S.A.W.) was very affectionate towards him. In the early period of Islām, once when Ḥazrat Abū-Bakr (R.T.A.) was preaching inside the Ka'bah, non-believers surrounded him and those wretched men struck him so violently that he fainted. When his family members came to know about this, he was carried home. He lay fainted for a long time. His mother wailed near his bed. When he gained consciousness and mother enquired about the event, he replied, "Tell me first about Holy Prophet Ḥazrat Muḥammad (S.A.W.). I will not eat anything until I see him with my own eyes."

Many persons accepted Islām due to the consistent efforts of Ḥazrat Abū-Bakr (R.T.A.). Ḥazrat 'Uthmān Ghani (R.T.A.), Ḥazrat 'Abdur-Raḥmān-bin-'Awf (R.T.A.), Ḥazrat Zubayr (R.T.A.), Ḥazrat Abū-Ubaydah (R.T.A.), Ḥazrat Sa'ad-bin-Abī Waqāṣ (R.T.A.) are some of them. In fact, these five were among the ten companions (R.T.A.) of the Holy Prophet Ḥazrat Muḥammad (S.A.W.) blessed with salvation even during their life time. Those slaves in Makkah, who were being tortured and harassed mercilessly by their masters due to the acceptance of Islām, were liberated from their slavery by Ḥazrat Abū-Bakr (R.T.A.) after paying huge amounts to their masters.

Migration

Because of the efforts put forth by Ḥazrat Abū-Bakr (R.T.A.) to propagate Islām, non-believers harassed him immensely. So he sought the permission of Holy Prophet Ḥazrat Muḥammad (S.A.W.) for the migratation to Madīnah. He (S.A.W.) replied, "Do not hasten". Thus Holy Prophet Ḥazrat Muḥammad (S.A.W.) prevented him from migration so as to keep him as his privileged companion for his own migration. When the Holy Prophet Ḥazrat Muḥammad (S.A.W.) received Allāh's command for migration, he (S.A.W.) took Abu-Bakr (R.T.A.) with him. In this way, Ḥazrat Abū-Bakr (R.T.A.) shared the auspicious travel of our beloved Holy Prophet Ḥazrat Muḥammad (S.A.W.) from Makkah to Madīnah. Even after reaching Madīnah, he was always active in religious activities. When the series of wars with non-believers started, he took part in all the battles and fought bravely against the enemies.

Caliphate (Khilāfah)

Ḥazrat Abū-Bakr Ṣiddīque (R.T.A.) had acted as the Imām (Chief) in place of the Holy Prophet Ḥazrat Muḥammad (S.A.W.) during the latter's illness, so Muslims chose Ḥazrat Abū-Bakr Ṣiddīque (R.T.A.) as their Caliph (Khalīfah) after the demise of Ḥazrat Muḥammad (S.A.W.). He served the people of his time sincerely day and night. He lived a simple life and cared for everyone's comforts and needs. He continuously thought and worked for the propagation of Islām. His Caliphate lasted only for two years three months and ten days; but even during that short period, he looked after every one's comfort and happiness so well that the world still aspire for it.

His Life

Ḥazrat Abū-Bakr (R.T.A.) was a businessman before becoming Caliph (Khalīfah). After becoming Caliph (Khalīfah), his entire time was spent in discharging the responsibilities of the Caliphate (Khilāfah). Therefore a meagre stipend was fixed by some of the front line Companions (R.T.A.) from the Baytul-Māl (Public Treasury). He lived on that little amount of stipend. He led a very simple life. He ate simple food and wore simple clothes. He spent much of his time in prayers. He used to keep Fast (Roza) very frequently. He had a passion for reciting Qur'ān. Many people became Muslims in Makkah due to the magic of his recital of Qur'ān. He cried unrestrained while reciting Qur'ān during prayers. He left this world in the Thirteenth year of Hijrat on the Twenty-First of Jamādi-ul-Ākhir (22nd August 634 C.E.). Let us follow him and attain paradise (Āmīn).

2. Ḥazrat 'Umar Fārūq (R.T.A.)

Ḥazrat 'Umar (R.T.A.) was very closely related to our beloved Holy Prophet Ḥazrat Muḥammad (S.A.W.). His dear daughter Ḥazrat Ḥafṣa (R.T.A.) was married to the Holy Prophet Ḥazrat Muḥammad (S.A.W.). Ḥazrat 'Umar's father was Khaṭṭāb and his family enjoyed a very high and honourable status in Arab.

Ḥazrat 'Umar (R.T.A.) was a very brave, courageous and bold person. The people of Makkah were very much impressed by him, and he was also one of the leaders of Quraysh tribe. He was famous for horse riding, archery, wrestling and exercising. People used to discuss appreciatively his courage and gallantry.

Accepting Islām

Ḥazrat 'Umar Fārūq (R.T.A.) was the deadliest enemy of the Holy Prophet Ḥazrat Muḥammad (S.A.W.) and Muslims before accepting Islam. Our beloved Holy Prophet Ḥazrat Muḥammad (S.A.W.) prayed for him and Allāh granted 'Umar the gift of Faith (Īmān). Once in a fit of anger, he decided to end the life of the Holy Prophet Ḥazrat Muḥammad (S.A.W.). Ḥazrat 'Umar's sister Ḥazrat Fāṭima (R.T.A.) had already become a Muslim. 'Umar first went to her house and listened to some verses of the Holy Qur'ān which were being recited there by his sister and brother in law. Due to Allāh's mercy, there was an instant change of heart in 'Umar (R.T.A.). He rushed back to the Holy Prophet Ḥazrat Muḥammad (S.A.W.) and accepted Islām. Ḥazrat Muḥammad (S.A.W.) and his Companions were very happy on this development. Hitherto,it was very difficult for Muslims to worship in Khāna-e-Ka'bah but after Ḥazrat 'Umar (R.T.A.)'s acceptance of Islām, they started offering Namāz there.

Migration

In the Thirteenth Year of Nabuwwat, when the general command of Hijrat came, Muslims started migrating to Madīnah secretly; but when Ḥazrat 'Umar (R.T.A.) decided to migrate, he carried some luggage, hung his sword in the waist, took his arrows and bow and set out to Madīnah. On the way, he was proclaiming thus, "One who wants to make one's children orphans and one's wife widow should come forward to confront 'Umar". No one dared to come forward.

Hatred for Evil

Ḥazrat 'Umar Fārūq (R.T.A.) hated evil severely. He could not tolerate anyone practising evil. Committing sins irritated him. The Holy Prophet Ḥazrat Muḥammad (S.A.W.) said, "Shaytān runs away and does not tread where mere shadow of 'Umar has fallen." Our beloved Holy Prophet Ḥazrat Muḥammad (S.A.W.) gave him the title of "Fārūq" which means one who totally separates virtue from evil. To propagate virtues and wipe out evils were his favourite tasks.

Caliphate (Khlāfah)

He was chosen as Caliph (Khalīfah) after Ḥazrat Abu-Bakr (R.T.A.) by the common consent of Muslim Community (Ummah). The era of Ḥazrat 'Umar (R.T.A.)'s Caliphate (Khilāfah) was and will remain a model and ideal period till the end of the world. He delivered a sermon after becoming the Caliph (Khalīfah) and prayed to Allāh, "O Allāh! I am a very strict man, make me kind hearted. Make me understand your Holy Book Qur'ān." Allāh accepted his plea and he became merciful and kind hearted. He was always ready to help and serve everyone. Anybody's sufferings made him restless. During nights, he used to have a round of the city in disguise to gather information about people's conditions and provided relief wherever needed. He said, "People's leader is a servant of people." Peace and tranquillity along with comforts and luxuries was the main feature of his era. Both rich and poor were happy and comfortable. Justice and impartiality were the order of the day. There was no difference between one's own person and another person, a rich man or a poor man. Nepotism was non-existent; every one was equal to him. Along with this,

Ḥazrat 'Umar (R.T.A.) possessed such a commanding personality which sent shivers down in toughest of the persons. Even the great chiefs, gallant and brave used to tremble in his presence and had no courage to disobey him.

Administration

As soon as Ḥazrat 'Umar (R.T.A.) took over Caliphate (Khilāfah), Islāmic empire expanded leaps and bounds and within a very short time, many countries were annexed to the Islāmic empire. Syria, Iraq, Egypt, Persia and Khurasan (East Persia) came under his Caliphate and Islāmic rule was established in all these countries. He very skilfully administered the State. For the progress of the State, he devised new policies, established courts and appointed Judges (Qazi) to impart justice. He also established powerful departments of army and police. He constructed forts. He set up organisations for the welfare of orphans, widows and destitute, big and small schools were opened at several places. Salaries were fixed for the teachers. Stipends were released even for the weak non-Muslims, from the Public Treasury (Bayt-ul-Māl). Canals were dug for irrigation and ponds were constructed all over the State.

It was during the period of Ḥazrat 'Umar (R.T.A.) that "Tarāvīḥ" prayers were started congregationally (with Jamā'at). The title of "Amīr-ul-Mominīn" was chosen for the Islāmic Caliph. Five new well organised and well planned beautiful cities were found. These cities were Baṣrah, Kūfah, Fiṣṭāṭ, Mūṣil and Jīzah. Public Treasury was officially organised. Rest houses for travellers were constructed on different roads and in cities. Wells were dug. In short administration was so excellent that it became like heaven on

earth. Even now, people recollect and appreciate that era.

Pious Life

Ḥazrat 'Umar (R.T.A.)'s life was extremely clean and pious. He lived a very simple life. He wore patched clothes. He ate very ordinary food and used to mingle with every body. He cared for his companions' sufferings. He prayed abundantly and always feared Allāh. At times, while reciting Qur'ān, he cried so much that his eyes turned swollen. He established a committee to teach and learn Qur'ān where Companions learnt and taught Qur'ān. They pondered upon Qur'ān and by this mutual efforts inspired people to learn and understand Qur'ān.

Martyrdom (Shahādat)

There was a wretched Persian slave by the name Fīroze in Madīnah. He had an ordinary grievance with Ḥazrat 'Umar (R.T.A.), but that wicked and cruel slave lay in ambush, and one day when Ḥazrat 'Umar (R.T.A.) stood on Prayer Carpet (Muṣallā) to lead the Fajr prayer, Fīroze struck him with a dagger six times. Ḥazrat 'Umar (R.T.A.) deputed Ḥazrat Abdūl-Raḥmān-bin-'Awf (R.T.A.) to lead the Prayer and fell down seriously wounded. Fīroze escaped and commited suicide. On 1st of Muḥarram, in the Twenty Fourth Year after migration, Ḥazrat 'Umar died and got "Shahādat".

إِنَّا لِلّٰهِ وَإِنَّآ إِلَيْهِ رَاجِعُوْنَ

Innā-Lillāhi-wa-Innā-Ilayhi-Rāji'ūn

"We all belong to Allāh and we shall return to Him".

Ḥazrat Ṣuhayb Rūmi (R.T.A.) led his funeral prayer and he was buried next to Ḥazrat Abū-Bakr (R.T.A.) And the Holy Prophet Ḥazrat Muḥammad (S.A.W.).

3. Ḥazrat 'Uthmān Ghanī (R.T.A.)

The name of the father of Ḥazrat 'Uthmān (R.T.A.) was 'Affān. His family was very honourable and noble. He was also very wealthy and used to spend his wealth generously for the sake of Islām and for the benefit of Muslims after embracing Islām.

Title

Ḥazrat 'Uthmān's title was "Dhūn-Nūrayn" which means "one with two lights". When he embraced Islām, our beloved Holy Prophet Ḥazrat Muḥammad (S.A.W.) married his daughter Ḥazrat Ruqayyah (R.T.A.) to him. Ḥazrat Ruqayyah (R.T.A.) expired soon after reaching Madīnah. This grieved Ḥazrat 'Uthmān (R.T.A.) very much. Besides the grief of losing his wife, he was also distressed about breaking of his relationship with the Holy Prophet Ḥazrat Muḥammad (S.A.W.). Ḥazrat Muḥammad (S.A.W.) consoled him and gave his second daughter Ḥazrat Kulthūm (R.T.A.) in his Nikāḥ. So, Ḥazrat 'Uthmān (R.T.A.) got the title of "Dhūn-Nūrayn".

Migration

Ḥazrat 'Uthmān (R.T.A.) migrated twice. First he went to Ḥabsha (Abyssinia), which is now called Ethiopia. But returned after a few days and then he migrated again to Madīnah and lived there till the end. When the Islāmic wars started, he took

part in all of them except in the battle of Badr, because of the illness of his wife Ḥazrat Ruqayyah (R.T.A.) and he always regretted over it.

Caliphate (Khilāfah)

After Ḥazrat 'Umar (R.T.A.), Ḥazrat Abd-ūr-Raḥman-bin-'Awf declared Ḥazrat 'Uthmān Ghani (R.T.A.) as Caliph on the basis of the general opinion of Muslims. During the period Ḥazrat 'Uthmān (R.T.A.), the numbers of Muslims increased rapidly. Virtues and welfare for all were the order of the day. The Public Treasury progressed immensely and Muslims were very prosperous.

Extension of Masjid-e-Nabavī

When the number of Muslims increased and they could not be accommodated in the Masjid-e-Nabavī, Ḥazrat 'Uthmān (R.T.A.) bought the nearby houses and land using his personal wealth and reconstructed and extended Masjid-e-Nabavī. It became a magnificent and solid, strong building. He also built rest houses for travellers at several places. Many Masājid and government offices were built. To house different offices and departments, many government buildings were constructed. Bridges and roads were also constructed. There was a permanent danger of floods from the direction of Khaybar, so a strong dam was built to overcome this threat.

Publication of Qur'ān

Ḥazrat 'Uthmān (R.T.A.) gave priority to the propagation of Islām. He personally went to people, explained to them the

merits of Islām and as a result, the number of Muslims increased manifold. Islāmic rule extended to far off places during Ḥazrat 'Uthmān (R.T.A.)'s period, and many people who were not Arabs became Muslims. Glorious Qur'ān had already been compiled in a single volume in the era of Ḥazrat Abū-Bakr (R.T.A.) but there was not one method of reading it. Different tribes used to recite and read it in their own accent. Ḥazrat 'Uthmān (R.T.A.), after consulting knowledgeable Companions prescribed one standard version of accent and dialect of reciting Qur'ān. It was written in the dialect and accent of Quraysh and was spread throughout the Islāmic empire so that it could be recited uniformly by all people.

Simple Life

Since his childhood, Ḥazrat 'Uthmān (R.T.A.) was a very pious, truthful and chaste person. He was very modest and shy. He used to take bath in a closed room wrapping a sheet (Tah-band) around his waist. Our beloved Holy Prophet (S.A.W.) said, "Even angels are shy of 'Uthmān".

He never indulged in vices and indecency. He used to be in the company of the virtuous people. He was very friendly with Ḥazrat Abū-Bakr (R.T.A.). Ḥazrat Abū-Bakr (R.T.A.) convinced him to adopt Islām. He realised and accepted Islām with a devout and true heart.

Before adopting Islām, Ḥazrat 'Uthmān (R.T.A.) lived a luxurious life with all the splendour and pomp wealth could purchase. But he discarded all comforts and luxuries once he came into the fold of Islām and believed in Ḥazrat Muḥammad (S.A.W.). Now he lived a simple life like a poor man. Ḥazrat 'Uthmān Ghani (R.T.A.) used to be the richest businessman of

Arabia. He was blessed with everything, including hundreds of slaves and servants to attend him. But he did his personal work himself, behaved well with family members, helped poor and destitute in all possible ways. He had special interest in charity and was immensely generous. Once, there was a severe famine in Arabia. Many people died of starvation during that period. At that time, one of his trade caravans returned to Madīnah. There were two hundred camels laden with grains. Merchants rushed to him with high prices, but he refused saying, "I will sell it to Him who promises to give the highest benefits and Who never goes back on His promise." Thus he distributed the whole load of grains free of cost among the poor and needy people.

Martyrdom

The first six years of Ḥazrat 'Uthmān (R.T.A.)'s Caliphate were very peaceful; but afterwards conspiracies were hatched and rebellion spread every where in the country. Some persons turned hostile to such a pious and kind hearted man like Ḥazrat 'Uthmān (R.T.A.). Had he desired, he would have crushed the rebels, but he never liked to shed the blood of Muslims. At last, one day the cruel rebels surrounded his house and entered it by jumping over the wall. Ḥazrat 'Uthmān (R.T.A.) was reciting Qur'ān when the rebels attacked him. This was on Friday, the 18th of Dhul-Ḥijjah of 35 Hijri (17th June, 656 C.E.) and it was the time of 'Aṣr. He was reciting this verse:

فَسَيَكْفِيكَهُمُ اللّٰهُ وَهُوَ السَّمِيعُ الْعَلِيمُ

"Fasayakfīkahumullāh-u-wa-huwassamī-'ul-'alīm."

"Allāh is sufficient for your help against them. He hears all and knows all." Blood dropped on Qur'ān and he was martyred.

اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رَاجِعُوْنَ

Innā-Lillāhi-wa-Innā-Ilayhi-Rāji'ūn

"We all belong to Allāh and we shall return to Him"

4. Ḥazrat 'Alī Murtaḍā (R.T.A.)

'Alī was his name, Abū-Turāb was his appellation (Kunniyat) and Ḥaider was his title. His mother's name was Ḥazrat Fāṭima and father was Abū-Ṭālib who was the real uncle of Ḥazrat Muḥammad (S.A.W.). After the death of Abdul Muṭṭalib, the grand Father of Ḥazrat Muḥammad (S.A.W.), it was his uncle Abū-Ṭālib who brought him up and never let him down even in his most difficult times. As long as Abū-Ṭālib lived, non-believers hesitated to oppress the Prophet Muḥammad (S.A.W.). Ḥazrat 'Alī's mother, Fāṭimah had become a Muslim and had also migrated to Madīnah. She died in Madīnah. Our beloved Prophet Ḥazrat Muḥammad (S.A.W.) gave his shirt for her Shroud (Kafan).

Ḥazrat 'Alī (R.T.A.) was brought up by Holy Prophet (S.A.W.) since his childhood. Prophet Ḥazrat Muḥammad (S.A.W.) used to love him extremely and even Ḥazrat 'Alī loved Holy Prophet (S.A.W.) very much and served the Prophet very affectionately. Allāh had blessed Ḥazrat Alī (R.T.A.) with deep and devoted faith Īmān. He was the first among children to embrace Islām. He was always ready to face any difficulty for Prophet's sake.

Migration

When Muslims received the command to migrate to Madīnah, all prominent persons left Makkah. Only Holy Prophet Ḥazrat Muḥammad (S.A.W.), Ḥazrat Abū-Bakr (R.T.A.) and Ḥazrat 'Alī (R.T.A.) had not moved. When the Holy Prophet Ḥazrat Muḥammad (S.A.W.) received the command for his migration, he decided to leave for Madīnah. That night the non-believers surrounded his house with the evil intention of killing him. The Holy Prophet Ḥazrat Muḥammad (S.A.W.) made Ḥazrat 'Alī (R.T.A.) lay in his bed and left for Madīnah, taking Abū-Bakr (R.T.A.) along with him.

The non-believers, in spite of being his deadly enemies, used to deposit their belongings and money as a trust with Ḥazrat Muḥammad (S.A.W.) because of their implicit faith in his integrity and trust worthiness. Ḥazrat 'Alī (R.T.A.) was left behind in Makkah to return every one's belongings trusted to Holy Prophet Ḥazrat Muḥammad (S.A.W.) before going over the Madīnah. Ḥazrat 'Alī (R.T.A.) risked his life and lie down on the bed of Holy Prophet Ḥazrat Muḥammad (S.A.W.). Two or three days later, he joined Holy Prophet Ḥazrat Muḥammad (S.A.W.) after returning every one's trusted belongings.

Islāmic War

A series of Islāmic wars began after Hijrat to Madīnah in large numbers. Ḥazrat 'Alī (R.T.A.) took part in all these battles. During the battle of Badr when Walīd and Shayba came out challenging from the ranks of non-believers, it was Ḥazrat 'Alī (R.T.A.) who went forward to slay them. The conquest of the fort of Khaybar was among his most famous heroic deeds.

He showed his courage and skill of wielding the sword in other wars also.

Marriage (Nikāḥ)

After the battle of Badr, the Holy Prophet Ḥazrat Muḥammad (S.A.W.) gave his daughter Ḥazrat Fāṭimah (R.T.A.) in the Nikāh to Ḥazrat 'Alī (R.T.A.). Our beloved Holy Prophet Ḥazrat Muḥammad (S.A.W.) himself solemnised the Nikāḥ.

Ghazwa-e-Tabūk

During Ninth Hijri when Holy Prophet Ḥazrat Muḥammad (S.A.W.) went for Ghazwa-e-Tabūk, he left Ḥazrat 'Alī (R.T.A.) behind to protect the families in Madīnah and said, "'Alī! You are to me like Hārūn (A.S.) was for Mūsā (A.S.)".

Caliphate (Khilāfah)

After Ḥazrat 'Uthmān (R.T.A.)'s martyrdom, both Anṣār and Muhajirīn urged Ḥazrat 'Alī (R.T.A.) to accept Caliphate. On 21st Dhul Ḥijjah, Tuesday they took an oath of allegiance at Ḥazrat 'Alī (R.T.A.)'s hand in Masjid-e-Nabavī. Ḥazrat 'Alī (R.T.A.)'s Caliphate lasted for five years, but he had to face much unrest and internal strife most of the time. Misunderstandings made Muslims fight among themselves. Ḥazrat 'Alī (R.T.A.) tried his level best to pacify the warring factions but could not reconcile them and this fire of enmity was not extinguished. Muslims fought among themselves and many were killed.

Indigent Life

From the very beginning, he lived in poverty. He never paid attention to worldly wealth. Ḥazrat 'Alī (R.T.A.) always worked as a labourer and did all the household chores himself. He fetched water for his home and also bought the necessary groceries himself. His wife Ḥazrat Fāṭimah (R.T.A.), the beloved daughter of Ḥazrat Muḥammad (S.A.W.) herself hand milled the grains and performed the household chores. She led an austere life. Sometimes they starved. They starved themselves but never refused a needy person and gave away whatever they had at that moment.

Martyrdom

The world did not let this epitome of virtues to live peacefully and the wicked people resolved to murder him. During the Fajr Prayer (Namāz) when Ḥazrat 'Alī (R.T.A.) was in prostrating posture (Sajdah), wicked Ibn-e-Muljim assaulted him and wounded him fatally with a poisoned sword. Ibn-e-Muljim was arrested. The poison spread in the body. Ḥazrat 'Alī (R.T.A.) left this world on Twentieth of Ramaḍān in Forty Hijri, Friday night to attain his heavenly abode.

اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رَاجِعُوْنَ

Innā-Lillāhi-wa-Innā-Ilayhi-Rāji'ūn

"We all belong to Allāh, and we shall return to Him".

Some Merits of Ḥazrat 'Alī (R.T.A.)

(1) Our Holy Prophet Ḥazrat Muḥammad (S.A.W.) said, "'Alī is to me as Hārūn (A.S.) was to Mūsā (A.S.)".

(2) The Flag of Muslim army was given to Ḥazrat 'Alī (R.T.A.) for the conquest of Khaybar and Allāh granted

victory.

(3) When brotherhood was being established in Madīnah between Anṣār and Muhājirīn, Ḥazrat 'Alī (R.T.A.) said, "O Holy Prophet Ḥazrat Muḥammad (S.A.W.)! Why have you not made any one of Anṣār my brother?" The Holy Prophet Ḥazrat Muḥammad (S.A.W.) replied, "You are my brother both in this world and in the Hereafter (Ākhirah)".

(4) At the time of Migration, the Holy Prophet Ḥazrat Muḥammad (S.A.W.) made Ḥazrat 'Alī (R.T.A.) lay on his bed and gave in his custody the entrusted belongings and money of people of Makkah for the purpose of returning them back to the depositors.

(5) Ḥazrat 'Alī (R.T.A.) killed many non-believers during Ghazwa-e-Badr and thus Allāh strengthened Islām through him.

(6) Our beloved Holy Prophet Ḥazrat Muḥammad (S.A.W.) appointed Ḥazrat 'Alī (R.T.A.), to recite Surah Tawbah to the non-believers of Makkah.

(7) Ḥazrat 'Alī (R.T.A.) was the one to give the last bath to our Holy Prophet Ḥazrat Muḥammad (S.A.W.).

EXERCISE

Write the answers of the following questions:

(1) Give the names of Rightly Guided Caliphs (Khulafā-e-Rāshidīn).

(2) How was Ḥazrat Abū-Bakr (R.T.A.) before accepting Islām?

(3) Mention the people who embraced Islām with the help of Ḥazrat Abū-Bakr (R.T.A.).

(4) How was the life of Ḥazrat Abū-Bakr (R.T.A.)?

(5) Explain the incident of the embracing Islām by Ḥazrat 'Umar Fārūq (R.T.A.).

(6) Why did our Holy Prophet Ḥazrat Muḥammad (S.A.W.) give the title of "Fārūq" to Ḥazrat 'Umar (R.T.A.)?

(7) What arrangements were made by Ḥazrat 'Umar (R.T.A.) during his Caliphate?

(8) In whose Khilāfat the publication of Qur'ān was done?

(9) How was Ḥazrat 'Alī Martyred?

(10) How was the life of Ḥazrat 'Alī (R.T.A.)?

Fill in the blanks:

1) The title of Ḥazrat Abū-Bakr (R.T.A.) was .....

2) When Allāh asked the Holy Prophet Ḥazrat Muḥammad (S.A.W.) to migrate, he accompanied with .....

3) ..... left this world in the 13th Year of Hijrat on the 21st of Jamādiyul-Ākhir.

4) It was during the period of Ḥazrat 'Umar (R.T.A.) that, ... prayers were started congrigationally.

5) On first of Muḥarram, 24th Hijri, Ḥazrat ..... passed away.

6) 'Alī ! You are to me like .....was to Mūsā (A.S.).

7) Ḥazrat 'Alī (R.T.A.)'s Caliphate lasted for.....

8) ..... gave last bath to our beloved Holy Prophet Ḥazrat Muḥammad (S.A.W.) after he left this world.

Who said to whom?

1) "Shaytān runs away and does not tread where mere shadow of 'Umar has fallen."
2) "O Allāh! I am a very strict man, make me kind hearted; make me understand your Holy Book".
3) Even Angels (Malāikah) are shy of 'Uthmān (R.T.A.).
4) You are my brother in this world and in the Hereafter (Ākhirah).

Match the Columns:

	(A)	(B)
1.	Ḥazrat 'Uthmān (R.T.A.)	A Persian slave name Fīroz slained him.
2.	Ḥazrat 'Umar Fārūq(R.T.A.)	Dhun-Nūrayn
3.	Ḥazrat 'Alī (R.T.A.)	Qur'ān was compiled in one volume.
4.	Ḥazrat Abū-Bakr Ṣiddīque (R.T.A.)	Ibn-e-Muljim slained him

Activity

Read a book on "Khulafā-e-Rāshidīn.".

◆◆◆

Lesson 12

FOUR IMĀMS

Not all persons are intelligent and wise enough to derive of their own the meaning of the commands of Qur'ān and Hadīth. So, some learned scholars who possessed deep knowledge of Dīn-e-Islām, put forth their best efforts to collect injunctions and decrees after a comprehensive study of Qur'ān and Hadīth. This science of Islāmic law or jurisprudence deduced and worked out by the various schools of thought, from Qur'ān and Hadīth is called "Fiqh". The word "Fiqh" means knowledge and understanding. The scholars who compiled this are called as "Fuqahā" or "A'immah". To start with, there were many Fiqh or collection of Islāmic laws, but now only Fiqh of four famous scholars exist. These Imāms or scholars have done a great favour to Muslim community. Because of their efforts, Fiqh is readily available to common man. The names of the four Imāms are:

(1) Imām Abu-Ḥanīfah (R.A.)
(2) Imām Mālik (R.A.)
(3) Imām Shāfi'ī (R.A.)
(4) Imām Aḥmad-bin-Ḥambal (R.A.)

1. Imām Abu-Ḥanīfah (R.A.)

His name was No'mān-bin-Thābit, but usually he is known by his Appellation (Kunniyat) "Abu-Ḥanīfah" and his

title is "Imām-e-'A'ẓam". He was born in 80 Hijri in Kūfah (Iraq). During those times, Kūfah was a great centre of Islāmic studies. After the demise of our beloved Holy Prophet Ḥazrat Muḥammad (S.A.W.) there were three great centres of Islāmic studies, Makkah, Madīnah and Kūfah. Ḥazrat 'Abdullāh-bin-'Abbās (R.T.A.) was an acclaimed and renowned scholar of Islāmic studies in Makkah, whereas in Madīnah Ḥazrat 'Abdullāh Ibn-'Umar (R.T.A.) and in Kūfah, Ḥazrat 'Abdullāh-bin-Mas'ūd (R.T.A.) held that elevated position respectively. Imām Aḥmad (R.A.) has narrated the saying of Imām Sufiyān (R.A.) that Makkah was the centre for knowing provisions and regulations of performing Ḥajj, Madīnah for the Recitation (Tilawat) of the Holy Qur'ān and Kūfah was the centre for the laws and issues relating to lawful (Ḥalāl) and unlawful (Ḥarām) acts. There were hundreds of Companions at that time and even after the end of Companions' era, Kūfah remained as the centre of great learned men and Fuqahā.

Imām Abū-Ḥanīfah (R.A.) was a very intelligent, sensible, learned and scholarly person. He was also extremely pious, Allāh-Fearing and virtuous man. He never wasted his time idly and always spoke to the point. He respected teachers and behaved well with friends. He was usually busy with Prayers (Namāz) and meditation. He used to recite Qur'ān with full concentration during Prayers and cry. He was very righteous and honest man. He never visited rich persons and also never mingled with influential officers of the Government. Allāh had blessed him with great prosperity, but he never loved riches. He spent ungrudgingly his wealth to spread knowledge and learning. He also spent his wealth for the maintenance of students. Allāh had graced him with a deep and vast knowledge

of religion. Persons from far off countries used to come to learn and study the religious commandments and regulations from him. His students were hundreds in number but some of them were very famous. Imām Abu-Yusuf (R.A.), Imām Muḥammad (R.A.), Imām Zufar (R.A.), 'Abdullāh-bin-Mubārak (R.A.), Layth-bin-Sa'ad (R.A.), Fuzayl-bin-'Ayāḍ (R.A.) and Daūd Ṭai (R.A.) are to mention a few.

Imām Shafi'ī used to say that, "All are like tiny tots before Imām Abū-Ḥanīfah (R.A.) as far as the science of Fiqh is concerned." His yet another quote indicated that for one who intended to gain the knowledge of Fiqh, it was essential to contact Imām Abū-Ḥanīfah (R.A.) or his disciples. Ḥazrat Imām Wakī' (R.A.) said: I have never met a scholar better than Imām Abū-Ḥanīfah (R.A.) and one who prays (Namāz) better than him.

Once, Caliph Manṣūr wanted to appoint Abū-Ḥanīfah as a Judge (Qazi). He said: I am not capable of it. Caliph said, "You are lying". Imām replied, "If I tell a lie, how can a liar be a Judge (Qazi) and if I speak truth even then I cannot be a Judge (Qazi)". Manṣūr kept quiet and put him in prison. Even in prison, he continued imparting the knowledge of Dīn. At last, he was poisoned in the jail and thus he got Shahādat at the age of seventy in the 150 Hijri (767 CE).

إِنَّا لِلّٰهِ وَإِنَّآ إِلَيْهِ رَاجِعُوْنَ

Innā-Lillāhi-wa-Inna-Ilayhi-Rāji'ūn

"We all belong to Allāh and we shall return to Him."

There were fifty thousand people in his funeral procession and his grave is in Baghdad.

Allāh had made Imām Abū-Ḥanīfah (R.A.) very

sagacious. He solved the most difficult issues very easily and replied very convincingly. Once, while some men were sitting, a snake appeared and climbed on one person. That person was terrified and threw it off. The snake fell on the second man who threw it and it fell on the third man. When the third person threw it, it fell on the fourth and bit him. That fourth man died. Now people were perplexed as to who should be blamed for the death of the fourth man? Imām Abū-Ḥanīfah (R.A.) said, "When the first man threw the snake, he was saved. He was not to be blamed, like wise there was no blame on the second or the third man. It fell on the fourth man only when the third threw it. Now it was to be seen as to whether it bit the fourth man as soon as it fell or after some time. If the snake bit as soon as it fell, then the third man was guilty. But if it bit after some time then it was the fourth man's negligence and no one else was to be blamed". Every one appreciated Imām's judgment and was fully satisfied and happy with it.

2. Imām Mālik (R.A.)

Imām Mālik (R.A.) was also known as Imām-e-Dār-ul-Hijrat because he lived in Madīnah. He was born in 93 Hijri. He enjoyed a high status in the knowledge of Sunnat-e-Rasūl (S.A.W.) and pursuing Ḥadīth. He finished his education at the age of seventeen. While studying, he was very poor and bought books by selling the beams of his house roof. But Allāh made him a very prosperous and distinguished person soon after. He taught his students with dignity, honour and splendour. He had many students and even Imām Shafi'ī (R.A.) was his student. Two sons of Khalīfah Hārūn Rashīd also received education

from him. He spent sixty two years of his life continuously studying and educating others. He also gave fatawa (Rulings on issues of Islāmic law). The number of his students exceeded one thousand three hundred. His book "Muaṭṭā" is very famous and ranks very high in the books of Ḥadīth. Ḥazrat Shah Waliullah (R.A.) describes this book as the most excellent of all Ḥadīth books. Imām Mālik (R.A.) was very generous. Once, he was going around his stable with Imām Shafi'ī. Imām Shafi'ī praised some horses. Imām Mālik (R.A.) presented all the horses of the stable to him. Imām Mālik (R.A.) dressed very immaculately in fine clothes. He wore costly dresses, usually white and used perfume. He said, "When Allāh has blessed me, why should I not display his blessings"? Before explaining Ḥadīth, he used to take bath, wore clean clothes, applied perfume and sat on a high-raised chair, with a majestic and remarkable awe-inspiring dignity. He possessed costly horses but never rode a horse in the streets of Madīnah. He said, "I am ashamed to trample the earth under the hoofs of a horse, wherein the body of the Holy Prophet Ḥazrat Muḥammad (S.A.W.) is lying in rest."

One of the fatawa (decrees) of Imām Mālik angered the governor of Madīnah and he put him in the prison. He was given a punishment of seventy lashes. This made both his arms dislocated from the shoulders and as a result he could never fold his hands while in Namaz thereafter. He left this world at the age of 86 years in 179 Hijri.

إِنَّا لِلّٰهِ وَإِنَّآ إِلَيْهِ رَاجِعُوْنَ

Innā-Lillāhi-wa-Innā-Ilayhi-Rāji'ūn

"We all belong to Allāh and we shall return to Him".

3. Imām Shafi'ī (R.A.)

His name was Muḥammad-bin-Idrīs and appellation was "Abū 'Abdullāh". He was born in the year Imām Abū-Ḥanīfah (R.A.) died, that makes his year of birth as 150 Hijri. He lost his father when he was a small child. Since childhood, he used to sit in the company of learned scholars. He memorised Qur'ān at the age of seven years and completed studies in Ḥadīth by the age of twelve. He even memorised Imām Mālik (R.A.)'s book Muaṭṭā. He went to Imām Mālik (R.A.), when he was thirteen and recited the whole "Muaṭṭā". He was very proficient in Arabic language and Allāh Almighty had blessed him with a very good memory.

Once, Imām Shafi'ī borrowed a book "Ausaṭ" written by Imām Abū-Ḥanīfah (R.A.) from Imām Muḥammad (R.A.) and returned it the next morning after memorising it completely during the night. He began giving Fatawa at the age of fifteen and his teacher did confirm it. Imām Aḥmad-bin-Ḥambal (R.A.) said, "Whoever has touched pen and ink is obliged to Imām Shafi'ī (R.A.)". This means that all learned men are grateful to Imām Shafi'ī (R.A.) for his contribution to knowledge. The book "Kitāb-ul-Um" by Imām Shafi'ī (R.A.) is very famous.

Not only was he proficient in Ḥadīth studies and science of Fiqh, but was also very skilled in spear throw and horse riding. His aim was very precise. He kept a bad health and was usually sick. However in spite to being ill, there was no slackness in learning, teaching and compiling of books. He died during the Era of Khalīfah Hārūn Rashīd in 204 Hijri on Friday.

اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رَاجِعُوْنَ

Innā-Lillāhi-wa-Innā-Ilayhi-Rāji'ūn

May Allāh bless him with Jannat (Āmīn).

4. Imām Aḥmad-bin-Ḥambal (R.A.)

His name was Aḥmad. He was born in 164 Hijri in Baghdād and died in 241 Hijri in Baghdād itself. He memorised Qur'ān during his childhood. He attained perfection in the studies of Ḥadīth and was called as "Imām-ul-Muḥaddithīn." He possessed very deep knowledge of Qur'ān and Ḥadīth. He had a very great comprehension of Ḥadīth. He started compilation of his famous book "Musnad-e-Aḥmad" at the age of 16 years and continued to work at it till the end of his life. He collected that many Aḥādīth in his Musnad, which hitherto were not collected by any one person. He himself said, "I have collected these Aḥādīth after selecting them from seven lakh Aḥādīth." Abu Zar'ah said: "Imām Aḥmad memorized more than ten lakh Aḥādīth."

Imām Aḥmad-bin-Ḥambal (R.A.) led a secluded life. He was very pious and righteous. He used to fast very frequently and led a simple life. His income was spent entirely in charity. Once, Ḥasan-bin-'Abdul-'Azīz sent him an amount and specifically mentioned that it was purely "Ḥalāl" but Aḥmad-bin-Ḥambal (R.A.) returned it unconcerned. He spent his life virtuously. He ate dry bits of bread, dipping them in vinegar and salt and thus procured the religious knowledge.

He suffered much for the sake of Dīn. During the reign of Caliph Māmūn Rashīd, a controversy referred as "Khalq-e-

Qur'ān" was raised by the separatist sect of Muslim Mu'tazilah. Even Caliph Māmūn considered Qur'ān as a creation and propagated the same view. But Imām Aḥmad-bin-Ḥambal (R.A.) strongly opposed this view. The governor put him into prison. After Māmūn, Mu'taṣim became the Caliph; he was also a staunch believer of this view. Imām Aḥmad-bin-Ḥambal (R.A.) continued to oppose it for which he was lashed mercilessly in prison till he fainted. Caliph Mu'taṣim made the cruel jailor of prison to beat him so violently that his back and shoulder started bleeding. Aḥmad-bin-Ḥambal (R.A.) remembered Allāh at every lash and recited Kalimah.

After Mu'taṣim, Mutawakkil became the Caliph. He concurred with Aḥmad-bin-Ḥambal (R.A.)'s views and treated Imām with due respect and honoured him. Imām Aḥmad-bin-Ḥambal (R.A.) was the student of Imām Shafi'ī (R.A.). Imām Bukhārī (R.A.) who wrote the famous Ḥadīth book "Bukhārī" was a student of Imām Aḥmad-bin-Ḥambal (R.A.).

At the age of 77, he left this world. May Allāh bless him. His funeral procession was attended by two lakh fifty thousand people. May Allāh Almighty make us to follow him and also endow us with a similar inspiration about Dīn, Āmīn.

EXERCISE

Write the answers of the following questions:

(1) What do you mean by "Fiqh"?

(2) To whom you call "Fuqahā"?

(3) Give the number and names of most famous "Fuqahā"?

(4) After the Holy Prophet Ḥazrat Muḥammad (S.A.W.), which were the centres of the knowledge of Dīn? Give the names of those Saḥābah, who were famous as the leaders of the "'Ulamā-e-Dīn".

(5) Who were the famous disciples of Imām Abū-Ḥanīfah (R.A.)?

(6) Before explaining Ḥadīth, what would Imām Mālik (R.A.) do?

(7) Why did the Governor arrest Imām Aḥmad-bin-Ḥambal (R.A.)?

(8) What do you know about the memory power of Imām Shāfi'ī (R.A.)?

Fill in the blanks:

1) ..... was born in Kūfah.

2) Imām Mālik (R.A.) left this world in ..... at the age of 86 years.

3) Imām Shāfi'ī (R.A.) was not only proficient in Ḥadīth and Fiqh but was also very skilled in ..... and .....

4) ..... participated in the funeral procession of Imām-e-'A'ẓam Abū-Ḥanīfah (R.A.).

5) Imām .....was the teacher of Imām Shāfi'ī (R.A.).
6) The number of students of Imām Mālik (R.A.) exceeded.....
7) Imām Bukhāri (R.A.) was the student of .....
8) Imām Mālik (R.A.)'s book ..... is very famous.
9) Imām-ul-Muḥaddithīn the title of Imām .....

Match the Columns:

(A)	(B)
1. Imām Abū-Ḥanīfah (R.A.)	a) Imām-e-Dārul Hijrat
2. Imām Mālik (R.A.)	b) No'mān-bin-Thābit
3. Imām Shāfi'ī (R.A.)	c) Imām-ul-Muḥaddithīn
4. Imām Aḥmad-bin-Ḥambal (R.A.)	d) Muḥammad-bin-Idrīs

Who said to whom?

(1) "All were tiny tots before Imām Abū-Ḥanīfah as far as the science of Fiqh is concerned."
(2) "If I tell a lie, how can a liar be a Judge (Qāzī) and if I speak truth even then I cannot be a Judge (Qāzī)".
(3) "I am ashamed to trample the earth under the hoofs of a horse wherein the body of the Holy Prophet Ḥazrat Muḥammad (S.A.W.) is laying in rest".
(4) "Whoever has touched pen and ink is obliged to Imām Shāfi'ī (R.A.)".

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Lesson 13

AHL-E-ḤADĪTH

Apart from the followers of these four Imāms, there is another group which is known as Ahl-e-Ḥadīth. This group does not consider it right to follow any Imām. They belong to that school of thought which holds the view that when people have the complete knowledge of Dīn from Qur'ān and Ḥadīth, then it is not proper for them to imitate any Imām. Now it is their duty to find out the injunctions and decrees, covering all aspects of life from Qur'ān and Ḥadīth and the practices of Holy Companions (Ṣaḥābah) (R.T.A.). Those who do not have the complete knowledge of Qur'ān and Sunnah, they are at liberty to refer any learned man of Dīn, whom they trust and who convinces them. The Holy Prophet Ḥazrat Muḥammad (S.A.W.) has defined all the commandments of Qur'ān very clearly and this has been made easy by the practise of Holy Companions.

Now it is our duty to know the prescribed acts of the Holy Prophet Ḥazrat Muḥammad (S.A.W.) and his companions whenever the necessity arises and perform similarly. Ahl-e-Ḥadīth try to find the solution of every issue and to know every commandment from Qur'ān and Ḥadīth and do not follow any Imām; therefore, they are called as Ahl-e-Ḥadīth. All these groups and schools of thought are sincere and are correct. All sincerely desire that people follow the Holy Prophet Ḥazrat Muḥammad (S.A.W.) correctly and devotedly and adopt the pattern of life set by him, as far as possible. The slight

differences and strife between these schools of thought exist only because of their extreme devotion to Dīn and the Holy Prophet Ḥazrat Muḥammad (S.A.W.). They want to follow the acts of our beloved Holy Prophet Ḥazrat Muḥammad (S.A.W.) according to their intelligence and comprehensions and try to follow in his foot-steps. Obviously, not every one's intelligence and comprehending powers are uniform. We value all these schools of thought. We do not ridicule or despise nor we criticise or jeer any of these schools of thought.

In reality, all these groups love and respect Islām and they want the complete life to be the true specimen or model of Islāmic teachings. The right way for us is to bear with these insignificant differences among us, instead of debating and indulging in controversial dialogues with each other. We should keep in mind every groups' merits and should worship Allāh, and become Ḥizbullāh which means party of Allāh, to abolish falsehood and establish truth, so that world prosper through Islām's blessings and we are included among the obedient servants of Allāh and attain the reward and honour of this world and the Hereafter (Ākhirah).

EXERCISE

Write the answers of the following questions:

1. Define the course adopted by the school of thought called "Ahl-e-Ḥadīth".
2. Why is Ahl-e-Ḥadīth termed as 'Ahl-e-Ḥadīth'?
3. What is the reason behind the differences between the four groups of fiqh and Ahl-e-Ḥadīth?
4. Give your opinion about these groups.

Lesson 14

FAMOUS MUḤADDITHĪN

(Scholars of Aḥādīth)

We are very grateful to those venerable persons who learnt about the sayings and practices of our beloved Holy Prophet Ḥazrat Muḥammad (S.A.W.) with hard and sincere efforts, and remembered and compiled them. They travelled to far away places in a bid to collect Holy Prophet Ḥazrat Muḥammad (S.A.W.)'s sayings and practices and also to verify their authenticity. They spent their whole life in learning, reading and compiling the books of Aḥādīth. Aḥādīth available to us today are because of these great and learned peoples' sincere efforts. Now we have the convenience of practicing them with full satisfaction in so far as their genuineness is concerned. May Allāh raise the ranks of these scholars and grant us the divine guidance of understanding and leading our lives as per these Aḥādīth (Āmīn).

There are many scholars of Aḥādīth and even those scholars are numerous who have compiled Aḥādīth books in their own style. But we are mentioning here briefly about only six Muḥaddithīn, whose six books are famous. These books are:

(1) Saḥīḥ Bukhārī
(2) Saḥīḥ Muslim
(3) Sunan Abū Dāwūd

(4) Jami' Tirmidhī
(5) Sunan Nasa'ī and
(6) Sunan Ibn-e-Mājah

These books are called "Ṣiḥāḥ-e-Sittah" (six correct books).

(1) Imām Bukhārī (R.A.)

His name is Muḥammad-bin-Ismā'īl. He was born in Bukhārā in 194 Hijri on 13th of Shawwāl after Friday prayer. His father died when he was a small child. His mother took great pains to bring him up. She gave him all the attention and affection. Imām Bukhārī became blind in his childhood. He could not regain his eye sight even after every possible medical treatment. His mother always prayed for his cure and was very much grieved about it. At last, once she dreamt about Ḥazrat Ibrāhīm (A.S.). He said "Your prayers have been answered; Allāh has given light to your son's eyes". When she got up in the morning, she really found that Bukhārī's eyes had cured and he could see.

Imām Bukhārī (R.A.) finished his studies at the age of eleven. He memorised the books of Ḥazrat 'Abdullāh-bin-Mubārak (R.A.) and Ḥazrat Wakī' (R.A.). He went to Madīnah at the age of eighteen. There, sitting beside the Roḍa-e-Nabavī, he compiled his two books "Qazāyas-Ṣaḥāba-wat-Tabi'īn" and "At-Tārīkh-ul-Kubrā", in the moonlit nights.

Allāh had graced Imām Bukhārī (R.A.) with a very powerful memory. Whatever he heard from his teachers, he remembered it word by word. Even in childhood, he had memorised seventy thousand Aḥādīth. His most famous book is Ṣaḥīḥ Bukhārī, which is considered to be the most reliable book

after the Glorious Qur'ān. He himself admitted and said, "I remember one lakh correct Aḥādīth and two lakh incorrect Aḥādīth. I have compiled my book, 'Al-Jāmi-'ul-Ṣaḥīḥ' out of six lakhs Aḥādīth."

Allāh had endowed Imām Būkharī (R.A.) with worldly riches along with the wealth of Dīn. But he never used his worldly wealth to live luxuriously; instead he spent his wealth generously for the sake of Allāh, and was unconcerned to rich people and their wealth. Once, he fell ill. The physician, on examining his urine, found out that he has never consumed curry (Sālan). Imām said, "Certainly! There was no opportunity of eating curry for the last forty years". He never backbit against any one during his entire life. His best pre-occupation was to serve Aḥādīth-e-Rasūl (S.A.W.). He spent his entire life in this and got the title of "Amīr-ul-Muminīn-fil-Ḥadīth". He died at the age of sixty two in 256 Hijri.

اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رَاجِعُوْنَ

Innā-Lillāhi-wa-Innā-Ilayhi-Rāji'ūn

"We all belong to Allāh and we shall return to Him".

May Allāh have mercy on him, and grant him with high status in Heaven (Jannat) and grant us also similar zeal to study the knowledge of Ḥadīth (Āmīn).

(2) Imām Muslim (R.A.)

His name is Muslim-bin-Ḥajjāj. Neshapur was his native place. He was born there in 204 Hijri. Neshapur was then a centre of the studies of Dīn-e-Islām. Great scholars and learned men lived there. Imām Muslim (R.A.) travelled widely to procure the knowledge of Ḥadīth and attained a distinguished

place in Ḥadīth studies. Imām Muslim (R.A.) was very pious and Allāh-fearing man. He never abused anyone in his life and never spoke ill of anyone. He respected his teachers immensely. He was very well mannered, sincere, just, fair minded and hospitable. He has compiled many books of Ḥadīth; but his most famous book is Al-Jami'us Ṣaḥīḥ-ul-Muslim. In this book, he collected those Aḥādīth whose veracity was agreed upon by all the scholars of Ḥadīth of that era. Ṣaḥīḥ Muslim ranks next to Ṣaḥīḥ Bukhārī among the books of Aḥādīth. Once, some one wanted to know about a Ḥadīth with him. By chance Muslim could not remember that Ḥadīth. He came home and searched for that particular Ḥadīth. A basket of dry dates was placed near by. While searching for Ḥadīth, he went on putting one date after other in his mouth. He was so absorbed in the search of Ḥadīth that he over ate and this led to his death in 261 Hijri.

اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رَاجِعُوْنَ

Innā-Lillāhi-wa-Innā-Ilayhi-Rāji'ūn

"We all belong to Allāh and we shall return to Him".

His grave (Qabr) is in Naseerabad outside Neshapur.

(3) Imām Abū Dāwūd (R.A.)

His name is Sulaymān-bin-Ash'ath, but he is known by his appellation "Abū Dāwūd". He was born in 202 Hijri in his home town Sajastan. He travelled widely to procure the knowledge. He spent a great part of his life in Baghdād and compiled his famous book "Sunan-e-Abū Dāwūd". He was very virtuous and devotedly worshipped Allāh. His contemporary Ḥazrat Mūsa-bin-Hārūn said, "Abū Dāwūd is

created for Ḥadīth studies in this life and is created for Heaven (Jannat) in the Hereafter (Ākhirat). During his era, he was acclaimed as the leading scholar of Ḥadīth. He compiled many books in which "Sunan-e-Abū Dāwūd" is very famous. He compiled Sunan-e-Abū Dāwūd after selecting from five lakh Aḥādīth. This book contains four thousand eight hundred Aḥādīth. Scholars agree on the excellence of this book and rank it next only to Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim. He left this world on Friday 275 Hijri.

اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رَاجِعُوْنَ

Innā-Lillāhi-wa-Innā-Ilayhi-Rāji'ūn

"We all belong to Allāh and we shall return to Him".

(4) Imām Tirmidhī (R.A.)

His name is Muḥammad-bin-'Īsā. His native place is Tirmidhī. He was born in the year 209 Hijri. He travelled to Iraq and Hijaz and other far off places in search of knowledge. He was Imām Bukhārī (R.A.)'s student and Imām Bukhārī (R.A.) was very proud of him and praised his proficiency and obedience. Imām Tirmidhī (R.A.) was very chaste and ascetic and also a very devoted worshipper. The fear of Allāh made him weep so frequently that he lost his eye sight. Allāh had granted him extra-ordinary memory power. He remembered what he heard once. Apart from Ḥadīth studies, he was also very efficient in Fiqh and Tafsīr that is exegesis of Qur'ān. He also compiled many books. "Al-Jami-'us-Ṣaḥīḥ-lit-Tirmidhī" is one of his famous and popular books. It is a famous saying that the house which has the book "Al-Jami-'us-Ṣaḥīḥ-lit-Tirmidhī" is like the house where the Holy Prophet Ḥazrat Muḥammad (S.A.W.) speaks. Imām Tirmidhī (R.A.) lived till seventy years

of age and he spent the best part of his life in the service of Aḥādīth. He died in 279 Hijri at Tirmidh.

اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رَاجِعُوْنَ

Innā-Lillāhi-wa-Innā-Ilayhi-Rāji'ūn

"We all belong to Allāh and we shall return to Him".

May Allāh elevate his rank and also guide us to follow his footsteps (Āmīn).

(5) Imām Nasa'ī (R.A.)

His name is Aḥmad-bin-Shu'ayb. The famous city of Nasā in Khurāsan is his native place. He was born here in 215 Hijri. He spent much of his time in worship and used to fast frequently. He performed Ḥajj many times. He was eager about Jihād and once joined Amīr-e-Miṣr (the commander of Egypt) for Jihād and fought very gallantly and bravely. He was also very truthful, righteous, bold and valiant. He was fearless and intrepid. As a result of these characteristics, he once dared and said, "I found only one Ḥadīth in which Amīr Mu'āwiyah (R.T.A.) is praised". This instigated the mob, and he was beaten so violently that his condition became very critical. He requested his family to take him to Makkah as he wished to die there. He was taken there and he died in Makkah on Monday during 303 Hijri.

اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رَاجِعُوْنَ

Innā-Lillāhi-wa-Innā-Ilayhi-Rāji'ūn

"We all belong to Allāh and we shall return to Him".

His grave (Qabr) is between Ṣafa and Marwah. First he

compiled Sunan-e-Kubrā and then at the request of Governor, selected some Aḥādīth from it to compile 'As-Sunan-lil-Mujtabā'. Now only this book is famous as 'Sunan-e-Nasa'ī and is included in Ṣiḥāḥ-e-Sittah (six correct books).

(6) Imām Ibn-e-Mājah (R.A.)

His name is Muḥammad-bin-Yazīd. Mājah is the title of his father, so he is famous as Ibn-e-Majah. Imām Ibn-e-Mājah (R.A.) was born in 209 Hijri in Qazwīn which was a famous city of Irān. To study the science of Ḥadīth, he traveled to Irāq, Baṣrah, Kūfah, Baghdād, Makkah, Syria and Egypt, and procured the knowledge after very hard work. Allāh gave him immense excellence in this field. He was very intelligent, practising and well accomplished religious person. He also possessed extra-ordinary memory. He has compiled books on history and exegesis that is interpretation of Qur'ān. But his most important and famous book is "Sunan-e-ibn-e-Mājah", which is included in the "Ṣiḥāḥ-e-Sittah" by the scholars of Ḥadīth. He lived for sixty four years of age. He left this world on Monday of Ramaḍān-ul-Mubārak 273 Hijri.

إِنَّا لِلّٰهِ وَإِنَّآ إِلَيْهِ رَاجِعُوْنَ

Innā-Lillāhi-wa-Innā-Ilayhi-Rāji'ūn

"We all belong to Allāh and we shall return to Him".

EXERCISE

Write the answers of the following questions:

(1) Who are Muḥaddithīn?

(2) Which books have been included in "Ṣiḥāḥ-e-Sittah"? Write their names too.

(3) Which are the first two books of Imām Bukhārī (R.A.)? When and where did he compile them?

(4) Narrate any incident of Imām Bukhārī's life.

(5) Describe the event of Imām Muslim's death.

(6) Imām Tirmidhī (R.A.) was the student of whom?

(7) Describe the nature of Imām Nasa'ī (R.A.)?

(8) When and where Imām Ibn-e-Mājah (R.A.) was born?

Fill in the blanks:

1) Imām Bukhārī (R.A.)'s famous book ..... is considered to be the most reliable book after Qur'ān.

2) Imām Tirmidhī (R.A.) was granted unusual ..... by Allāh.

3) Apart from Ḥadīth, Imām ..... (R.A.) was also very efficient in Fiqh and Tafsīr.

4) Even in Childhood, Imām Bukhārī (R.A.) had memorised ..... Aḥādīth.

5) A□īr-ul-M'minīn-fil-Ḥadīth was the title given to .....

6) Imām .....(R.A.) travelled to Irāq, Baṣrah, Kūfah, Baghdād, Makkah, Syria and Egypt to study the science of Ḥadīth.

Match the columns with (A), (B), and (C)

A	B	C
1. Imām Bukhārī (R.A.)	a] Muḥammad-bin-Yazīd	Khurāsān's Famous city Nasā, 215 Hijri-275 Hijri
2. Imām Muslim (R.A.)	b] Muḥammad-bin-'Īsā	Bukhārā, 13th Shawwāl, 194 Hijri-256 Hijri
3. Imām Dāwūd (R.A.)	c] Muḥammad-bin-Ismā'īl	Neshapur, 204 Hijri-261 Hijri
4. Imām Tirmidhī (R.A.)	d] Muslim-bin-Ḥajjāj	Sajastan, 202 Hijri-275 Hijri
5. Imām Nasa'ī (R.A.)	e] Sulaymān-bin-Ash'ath	Tirmiḍ, 209 Hijri-279 Hijri
6. Imām Ibn-e-Mājah (R.A.)	f] Aḥmad-bin-shu'ayb	Qazwīn, 209 Hijri-273 Hijri

Match the columns with (A), (B) and (C)

A	B	C
1. Imām Bukhārī (R.A.)	There are four thousand and eight hunred Ahādīth in it.	Al-Jami-'us-Ṣaḥīḥ-ul-Muslim
2. Imām Muslim (R.A.)	Amīr-ul-Mu'minīn-fil-Ḥadīth	Sunan-e-Abū Dāwūd
3. Imām Abū Dāwūd (R.A.)	Student of Imām Bukhārī (R.A.)	Al-Jami-'us-Ṣaḥīḥ-Iit-Tirmiḍī
4. Imām Tirmiḍī (R.A.)	His grave is between Ṣafā and Marwah	Sunan-e-Nasa'ī
5. Imām Nasa'ī (R.A.)	History and Tafsīr	Sunan-e-Ibn-e-Mājah
6. Imām Ibn-e-Mājah (R.A.)	He collected in his books only those Aḥādīth whose veracity was agreed upon by all the contemporary scholars of Aḥādīth	al-Jami-'us-Ṣaḥīḥ

Lesson 15

ALLĀH'S BELOVED SERVANTS

The Almighty Allāh has not only words of praise in the Holy Qur'ān for those whom He loves but has explicity referred to their distinctive qualities clearly at several places. The Holy Prophet Hazrat Muḥammad (S.A.W.) also explained the merits of Allāh's favourite servants. Here we describe not all, but some of the characteristics of such favourite servants:

1) Allāh's favourite servants are those who walk softly on earth, which means they are humble. When insensible people quarrel with them, they reply, "Brothers peace be upon you. Do not quarrel with us."

2) Allāh's beloved servants spend their nights worshipping Him. They stand in prayers and beseech Allāh thus, "O Our Provider! Keep away the torments of Hell (Jahannam) from us. No doubt the torments of the Hell are very severe and it is a very bad dwelling".

3) Allāh's favourite servants accept that only Allāh is to be worshiped. They never call any other thing as God except Him. Allāh's favourite servants do not kill anybody unjustly and refrain from all types of immorality.

4) Allāh's beloved servants do not give false testimony. They never come near to lie. As noble persons they avoid

doing wrong deeds.

5) When they listen to Allāh's verses (Āyāt), they hear it with full concentration, are impressed by them and try to practise them.

6) Allāh's beloved servants pray to Allāh: O Allāh! Make our women and children our source of delight and make us the paragon of virtuous persons.

7) They pray (Namāz) regularly and give charity to both, who ask for it and also to those who do not ask.

8) They believe firmly in the Hereafter (Ākhirah) and fear their Lord's torment and do not dare to be fearless of Allāh's wrath and torment.

9) Allāh's beloved servants are honest, they keep their promises. They remain firm on their true testimonies and are very careful of their Prayers (Namāz).

10) For the love of Allāh, they feed needy, orphans, prisoners and they do not expect from them any return for their noble deeds.

11) They help each other and are well-wishers of each other. Both men and women; who are favourites of Allāh, are those who persuade other people to do well and prevent them from evils. They perform their Prayers (Namāz) regularly and properly, pay Zakāt and follow the Holy Prophet Ḥazrat Muḥammad (S.A.W.)'s commands.

12) Allāh's beloved servants are those whose hearts become full of fear at the mention of Allāh and when His communications are recited to them, they increase them in faith and in their Lord do they trust. They keep up prayer and spend benevolently out of what Allāh has

given to them.

13) Allāh's beloved servants fear their Lord (Allāh) though they do not see Him and the thought of Hereafter (Ākhirat) sends a shiver down their spine.

14) Allāh's faithful servants consolidate together to fight for the sake of Allāh.

15) Allāh's beloved servants are clean and tidy always.

16) Allāh's beloved servants are just and they establish justice.

17) Allāh's favourite servants love Allāh. They are soft hearted towards their Muslim brothers and very strict when they confront non-believers.

18) They ask forgiveness for their sins and worship and praise Allāh. They observe Prayer (Namāz) and inspire people for virtues and dissuade them from evils. They also take great care so as not to exceed the limits prescribed by Allāh.

These are the merits and excellent qualities which Allāh described in Qur'ān. Now let us learn about the merits which are described by our beloved Holy Prophet Hazrat Muḥammad (S.A.W.):

1) He is the most beloved servant of Allāh, who behaves well with Allāh's creations.

2) Allāh's favourite servant is one who does not fall prey to the love of this world, whose heart is rich and who worships his Lord secretly.

3) Momin (Allāh's faithful servant) is every one's favourite. There is no virtue in a person who does not love others and others do not love him.

4) A person came to the Holy Prophet Ḥazrat Muḥammad (S.A.W.) and said, "What should I do to win Allāh's love and also people's love." The Holy Prophet Ḥazrat Muḥammad (S.A.W.) replied, "Protect yourself from the love of the world, and then you will be Allāh's favourite. Do not covet other's wealth, and then you will be people's favourite."

5) The Holy Prophet Ḥazrat Muḥammad (S.A.W.) said: That person will be most near to me on the Day of Judgment (Qiyāmat), who recites Darūd in abundance for me.

It is every Muslim's heart-felt desire to be Allāh's beloved servant. We have to assess our own self and find out as to whether we possess these qualities which make one Allāh's favourite servant? If we do not have those qualities, then we should strive and put best efforts to create and cultivate these qualities in us.

EXERCISE

Write the answers of the following questions:

(1) Write five qualities of Allāh's beloved servants which are explained in Qur'ān.

(2) What do you understand from "to tread softly on earth"?

(3) What do you understand by "take care of prayers" ?

(4) What is the reward of reciting Darūd Sharīf abundantly, as described by Holy Prophet Ḥazrat Muḥammad (S.A.W.)?

(5) What do Allāh's beloved servants pray to Allāh?

(6) What do the virtuous servants of Allāh do, when they come across bad deeds?

(7) How do Allāh's beloved servants spend their money?

(8) What was the reply of Holy Prophet Ḥazrat Muḥammad (S.A.W.) to the question "What should I do to win Allāh's love and also people's love"?

(9) What do you understand from "Make our women and children our source of delight"?

Fill in the blanks:

1) Allāh's favourite servants accept only Allāh as their.....

2) He is the most beloved servant of Allāh, who behaves well with .....

3) There is no ..... in the person who does not love others and others do not love him.

4) Allāh's beloved servants are those who ..... at the mention of Allāh.

◆◆◆

Lesson 16

GOOD CONDUCT

The Holy Prophet Ḥazrat Muḥammad (S.A.W.) said, "I have been sent to accomplish the good manners". Good conduct is comprised of keeping ourselves away from lies, cruelty and jealousy etc. We should cultivate good qualities and virtues like truthfulness, chastity, modesty, sympathy, patience and kindness.

We must develop good skills of performing every work with dexterity and good disposition, discharge our duties towards other people and we should pay every one's due and treat all virtuously. The Holy Prophet Ḥazrat Muḥammad (S.A.W.) possessed the best manners. He is the best of human beings. He taught people good etiquette. He was always truthful. People called him "Ṣādiq" (Truthful). He guarded people's entrusted belongings, so he was called "Amīn" (Trustworthy). He kept himself away from all sorts of immodesties and vulgarities.

He said, "Modesty is a branch of Īmān." He treated orphans and widows well. He was very hospitable to guests. He did his duty towards others and invocated thus: O Allāh! Endow me with best etiquette and protect me from bad manners.

Allāh Almighty is immaculate, clean of all evils and all virtues belong to Him. We have been appointed His Caliph on His earth. We are His vicegerent on earth. He endowed many

things to our possession. So we have to acquire all the merited etiquette. Our duties are many including the cultivation of good manners in us. We have already learnt about some of them and some more are described hereunder:

Truth

Truth is the root of all good qualities. Truth is one of Allāh's attributes. So Allāh's Prophets (Ambiā) (A.S.) never uttered lie. The success of both the worlds lay in truth. Truthful persons are trusted in this world and are held high in esteem. True persons obtain Salvation (Najāt) in the Hereafter (Ākhirah). A truthful person is saved from all evils.

We are Muslims. We believe in Allāh and his last messenger Holy Prophet Ḥazrat Muḥammad (S.A.W.) with a true heart. Islām is a true religion. Our beloved Holy Prophet Ḥazrat Muḥammad (S.A.W.) was a very truthful person. Our Lord is true. His promises are true. We always speak truth. We speak what is in our heart. We practise what we say. We do not conceal the truth. We do not bear false testimony. We do not utter lie even at the cost of our life. We do not hesitate to utter truth. A true man is trusted in both the worlds.

Modesty

The Holy Prophet Ḥazrat Muḥammad (S.A.W.) said, "Modesty is the abstract of virtue". A modest man shuns all evils as a fish shuns dry land. An immodest man is never shy of evils. The Holy Prophet Ḥazrat Muḥammad (S.A.W.) was a very modest and decent person. Even as a child, he was modest and after becoming Prophet, he was the most modest of a

person. The Holy Prophet Ḥazrat Muḥammad (S.A.W.) was more decent and modest than the veiled virgin maids. He said, "There are more than seventy branches of Faith (Īmān) and modesty is one of them". He also said, "Do not be naked at any moment, as angels (Malā'ikah) always accompany you. They move away from you only when you answer the nature's call. Be modest of them". The Holy Prophet Ḥazrat Muḥammad (S.A.W.) also said, "Virtue is acquired by human being through modesty and decency". It is written in Qur'ān:

"وَ يَنْهىٰ عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ۔"

(Wa-Yanhā-'Anil-Faḥshā'i-wal-Munkar)

which means "Allāh forbids immodesty and sinful acts."

A man can do whatever he desires, if he does not possess modesty. The Holy Prophet Ḥazrat Muḥammad (S.A.W.) said, "If you have no modesty, you can do whatever you like."

It is a Ḥadīth which says that, "Allāh is most modest and bashful". Allāh has forbidden all sorts of immodesties. We keep away from every type of immodesty. We do not mingle with people indulging in immodest talk. We are never naked. If by chance we encounter evil, we move away with dignity.

Love and Sympathy

A Muslim is an embodiment of love. He loves and sympathises with each and every one. Our beloved Holy Prophet Ḥazrat Muḥammad (S.A.W.) said, "Religion (Dīn) is the other name of love, sympathy and well-wishing of other people."

A Muslim is always everybody's well-wisher and sympathises with every one. He loves Allāh and his Messenger

(Rasūl) (S.A.W.). He loves virtues and piety and also loves righteous people and sympathises with them. He shares every one's pains and miseries. All human beings are children of same parents and they are all brothers.

A Muslim treats every person as his own brother. The Holy Prophet Ḥazrat Muḥammad (S.A.W.) once said, "One who is not kind to fellow beings, Allāh is not kind to him." To look after widows, sympathising with orphans, being cordial and affectionate with guests, kind to sick and handicaps, love and sympathy towards own children, good behaviour with neighbours and relatives, in short our beloved Holy Prophet Ḥazrat Muḥammad (S.A.W.) instructed us to sympathise with the whole humanity and taught us to behave well with every one. As the consequence of the pure and immaculate teachings of the Holy Prophet Ḥazrat Muḥammad (S.A.W.), his Companions (Ṣaḥāba) (R.T.A.) loved every one and were kind to all. They had sympathy for all. They fed others even when they themselves went hungry and also comforted others while they themselves suffered. So every one loved them, let alone Muslims, even non-Muslims preferred them to their own people. Our beloved Holy Prophet Ḥazrat Muḥammad (S.A.W.) uttered the truth when he said, "Religion (Dīn) is just the name of sympathy and well-wishing of others.".

EXERCISE

Write the answers of the following questions:

(1) What do you mean by good manners ?

(2) Who is successful in both the worlds ?

(3) What has our beloved Holy Prophet Ḥazrat Muḥammad (S.A.W.) said about modesty ?

(4) "A Muslim is an embodiment of love and well-wishing" Explain.

Fill in the blanks:

1) The Holy Prophet Ḥazrat Muḥammad (S.A.W.) said, "I have been sent to ..... the good manners."

2) He said: ..... is the branch of faith (Īmān).

3) Truth is the ..... of all good qualities.

4) A true man is ..... in both the worlds.

5) If by chance we encounter evil, we move away with.....

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Lesson 17

INVOCATION

O Creator! It is Your kindness that You have made me superior to all your creations. Brighten my thoughts and perceptions as bright as the stars You have illuminated. Shine my heart with the light of faith as You shone moon and sun. Beautify the aim of my life as the freshness of flowers and buds. You have endowed mountains their splendour of pride, so protect me from the slavery of false. You blessed me with Your best messenger, the Holy Prophet Ḥazrat Muḥammad (S.A.W.), make me his true adherent. O! Who gives grief and Who gives happiness! I am just a seeker of Your approval. Be pleased with me (Āmīn).

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ABBREVIATIONS

1.	A.S.	‘Alayhis Salām
2.	R.A.	Raḥmat-ul-Lahi-‘Alayh
3.	R.T.A.	Raziy-al-Lahu-Ta’alā ‘Anhu (’Anhā, ‘Anhum)
4.	S.A.W.	Sallalla-hu-‘Alayhi Wasallam.

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